



STEPHEN • BUTLER

RARE BOOKS & MANUSCRIPTS

Catalogue • Autumn 2022

An interesting selection of manuscripts
from C9th to C20th



Introduction

Our items are all guaranteed original and ‘as described’ with the additional comfort of knowing that we are members of the ABA / ILAB. This means that we adhere to a rigorous set of Guidelines and Practices in our dealing.

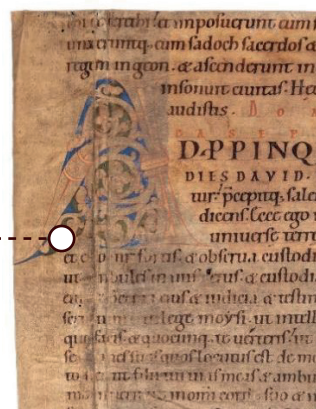
Additional photographs of any item are available on request.

Stephen Butler



Featured items

5 x C12th leaves with white vine initials and line illustration of Joseph; from the von Frey collection.



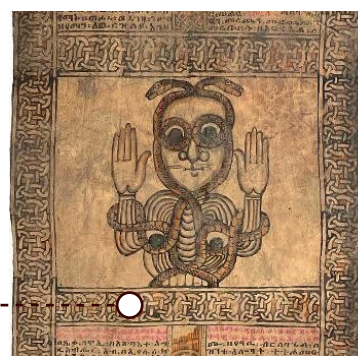
C15th Book of Hours, Use of Thérouanne with 12 full-page arch topped illuminations.



A rare and beautiful miniature C17th – C18th Russian Calendar with Compotus for every day of the year.



Beautiful illuminated C18th Russian Orthodox Old Believer Service Book



An exceptionally fine magic scroll in a distinctive black and orange palette made for a female patron.

Contents

1. C9th Jerome's Commentary on Matthew 25	5
2. C10th Cutting from a Carolingian Lectionary	6
3. C10th A monumental Lectionary	8
4. C11th A monumental Bible, Italy	9
5. C12th from a monumental Bible	10
6. C11th Bede bifolium, Germany	12
7. C11th John's gospel fragment	14
8. C11th Matthew gospel comment, England	15
9. C12th Romanesque white-vine initial	17
10. C12th 5 leaves with white vine initials and illustration	19
11. C13th Ovid, two bifolium, Italy	22
12. C13th Life of Elisabeth of Hungary – Missal	25
13. C14th miniature historiated initial, Italy	27
14. C15th Book of Hours, Use of Théroutanne	29
15. C15th Fragment of a Missal	38
16. C15th 12 fragments of Cicero on paper	39
17. C16th Tudor dissolution of monasteries	41
18. C16th Two Tudor leaves of London churches	43
19. C17th Two prayers ascribed to King Charles I	46
20. C17th – C18th Russian Orthodox Miniature Calendar	49
21. C18/19th Russian Orthodox Old Believer Service Book	53
22. C20th Ethiopian Magic Scroll	59
Appendix	64

A fragment of Jerome's Commentary on Matthew C9th

1. Jerome's Commentary on Matthew (ch. 25 of Jerome's text). Northern Europe, C9th.

Opening with remains of a few capitals probably from a rubric then "... Sicut enim [duo in agro,] et duae molen[tes, du]os signific[ant] populos, Christianorum et] Iudae[orum, sive ...]" and "[Tunc surrexerunt omnes virgines illae,] et ornaverunt [lampade]s suas. Omnes [virgines surre]xerunt, et [ornaverunt unaquae]que l[ampades suas ...]"



The text can be found here: Hieronymus, Commentarii, in Matthaem, 4, 25 (monumenta.ch)



The presence of uncial 'E' mid-word and long final 's' and final 'e' with a hairline 'tongue' are really early features of the ninth century.

60mm x 40mm

£700

A very large C10th cutting with remains of a coloured initial, Carolingian Lectionary



2. Cutting from a Carolingian Lectionary with remains of a coloured initial, in Latin, decorated manuscript on parchment [Rhineland, or perhaps Low Countries, tenth century]

Long and thin cutting from across the top of a bifolium, remains of two leaves, each with double column of one to 3 lines in a skilled and measured Carolingian minuscule, capital 'E' with distinctive hairline flick of pen to tip of lowermost penstroke and a wedge formed from a downward movement of the pen to the tip of the central stroke, pronounced wedging to ascenders, top part of decorated initial 'I' formed from interweaving green and bright blue bars, edged in red and terminating at top in simplistic acanthus leaf fronds, one large erasure with contemporary correction "Erat autem" by the hand of a contemporary corrector, trimmed at vertical edge on one side with loss to a few characters there from outermost column edge, some stains, spots and a wormhole, else fair and presentable condition, overall 40 by 440mm. The rounded and monumental script here with occasional hints of Carolingian minuscule sits between the late Carolingian and early Gothic and finds very close parallels in a Glossed Psalter produced in Cologne in 993-996 (reproduced in Glaube und Wissen, 1998, no. 40, pp. 219-24). The presence of the small letters 'c' here above the opening of the reading "Erat autem pascha ...", once was accompanied by similar intralinear 's' and 't' markings, indicating that the text is from the Passion

and most probably instructing the singer to sing faster (*celeriter*), higher (*sursum*) or slower (*trahere*), or marking the parts for the *cronista*, *synagoga* and other members of the choir (see E.C. Dunn, 'Voice Structure in the Liturgical



Drama' Medieval English Drama, 1972, 44-63, and S. Rankin, 'An early Eleventh-Century Missal Fragment', *Bodleian Library Record* 18, 2004, 232-3).

£2,000

[Three early Bible leaves – C10th – C12th]

Leaves from a monumental Lectionary from C10/11th in a fine Carolingian hand.



3. Two very large fragments from leaves of a monumental Lectionary C10th. Italy (?)

Each fragment 277mm x 200mm., both double column, 22 and 18 lines in fine Carolingian hand, simple red initials, second half of the tenth century or early eleventh.

£2,000

A monumental Bible in a beautiful C11th Italian hand

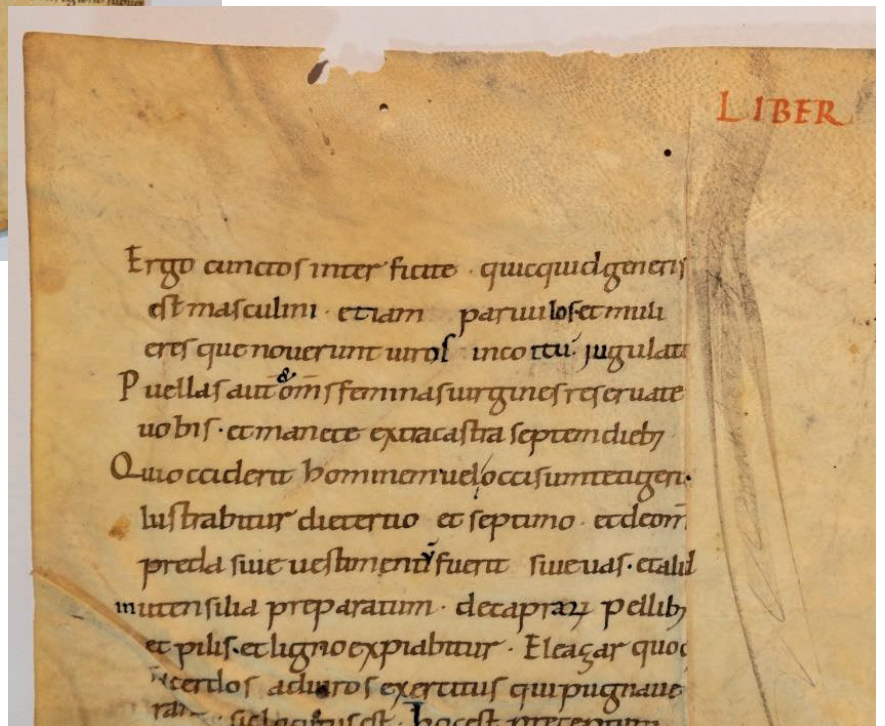
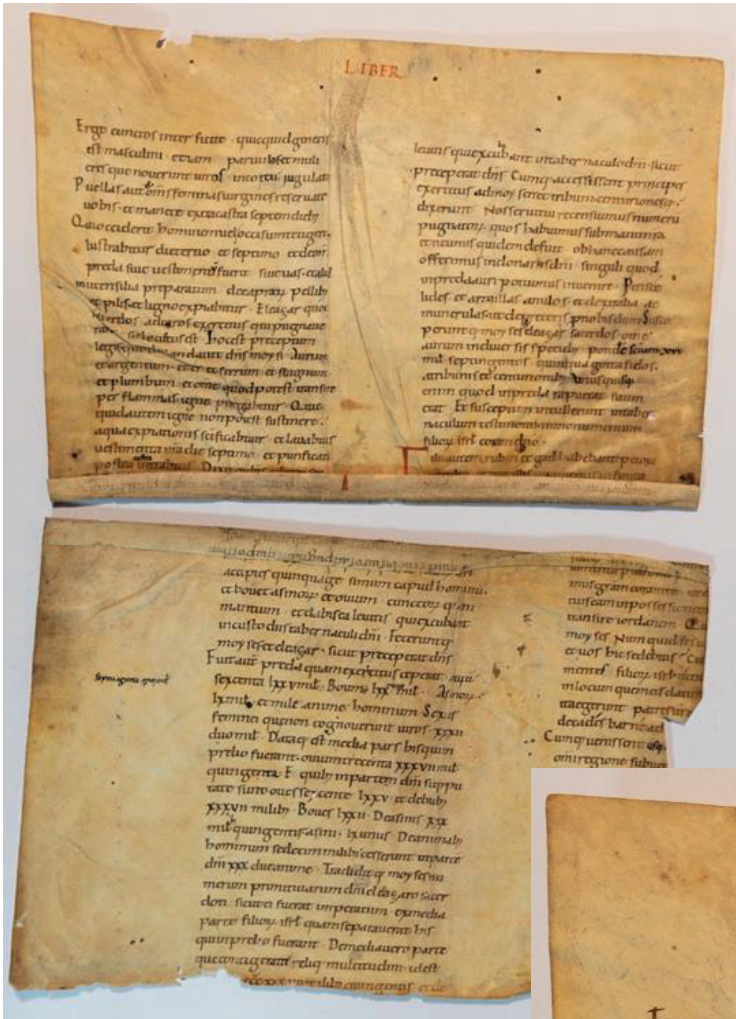
Leaves from a monumental Lectionary from C10/11th in a fine Carolingian hand.

4. Two fragments of leaves from a monumental Bible, Italy C11th with C12th revisions.

Parts of Numbers 29 and 31; remains of a double columned text, 21 lines and 27 lines. Later revisions and the addition of a running title.

A lovely Italian hand, C11th with C12th revisions.

£1,200



The command to Solomon to build the Temple; in a beautiful C12th Romanesque bookhand.

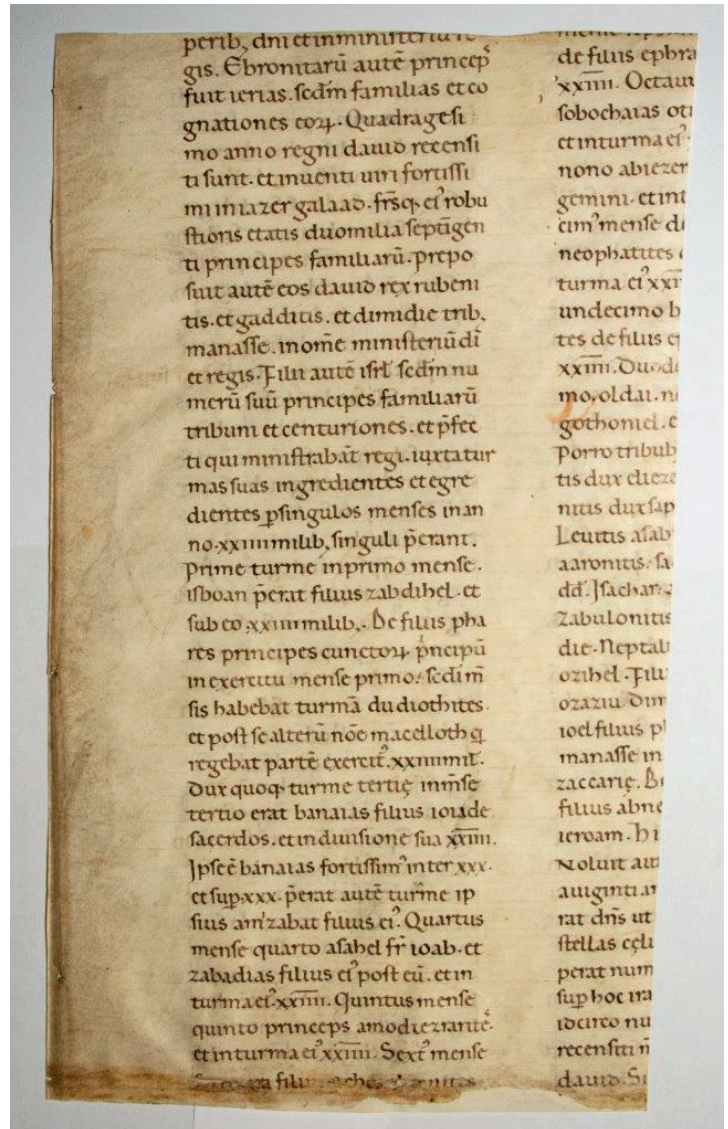
5. [Bible] 1 Chronicles 26 & 28; from a monumental Bible, C12th.

Large fragment, 360mm x 210mm (approx.) most of a leaf from a very large Bible (1 Chronicles (1 Kings) 26 and 28), remains of double column, 39 lines in a rounded Romanesque bookhand, cut away at top and down one side, Italy, mid-twelfth century.

£900

[6] And he said to me: Solomon thy son is building my house and my courts: for I have chosen him for my son, and I will be his father. [7] And I will establish his kingdom for ever, if he shall continue to do my commandments and judgments, as at

this day. [8] Now therefore before the whole assembly of Israel, in the hearing of our God, keep and search out all the commandments of the Lord our God: that you may possess the good land, and will leave it to your children after you forever. [9] But you, Solomon my son, know the God of your father, and serve him with a perfect heart and a willing mind; for the Lord searches all hearts, and understands all the thoughts of the minds. If you seek him, you will find him; but if you forsake him, he will cast you away forever.



mo anno regni dauid recensiti sunt. et inuenti uiri fortissimi in iazer galaad. fr̄s q̄ et robu-
stioris etatis duomilia septūgen-
ti principes familiarū. prepo-
suit autē eos dauid rex rubeni-
tis. et gadditis. et dimidie tribu
manasse. in omne ministeriū dī
et regis. Filii autē isrl̄ scdm̄ nu-
merū suū principes familiarū
tribuni et centuriones. et p̄fec-
ti qui ministrabāt regi. iuxta tur-
mas suas ingredientēs et egre-
dientes p̄ singulos menses in an-
no. xxiiii milib; singuli p̄erant.
Prime turme in primo mense.
isboan p̄erat filius zabdihel. et
sub eo. xxiiii milib;. De filiis pha-
res principes cunctoꝝ p̄ncipū

A very large Bede bifolium from early C11th, Germany “Ask and it shall be given unto you.”



6. In Lucae Evangelium expositio, commentary on Luke, in Latin

Bede (673-735, saint), In Lucae Evangelium expositio, commentary on Luke, in Latin.

A very large bifolium, 2 columns, 31 lines, very fine Carolingian script on parchment; Germany, c. 1020-1050. 50cm x 37cm.

£3,800

Recovered from a binding, with one full page complete and one and a half columns of the facing page intact. Discolouration of the parchment and a large brown stain which

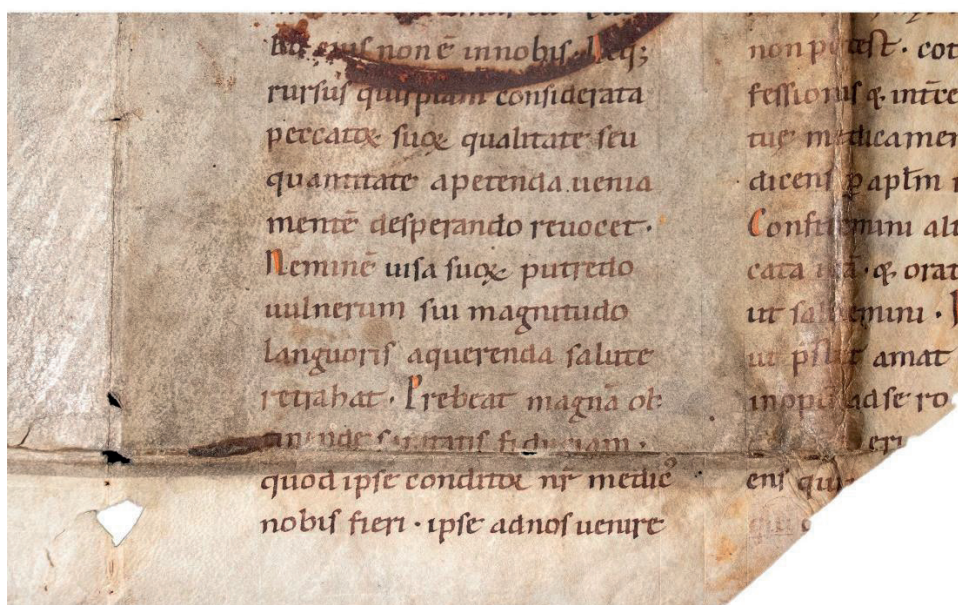
is showing through on reverse. Some glue stains visible to reverse of the sheet, otherwise the text is clearly legible and generally in good, clear and readable condition to both sides.

The text begins almost at the start of 'Homilia LVI' "*Petite, et dabitur vobis ; quaerite, et invenietis ; pulsate, et aperietur vobis. Omnis enim qui petit acclpit, et qui querit invenit, et pulsanti aperietur &c. DOMINUS et Redemptor noster ad coelestis regni gaudia nos pervenire desiderans et nos eadem gaudia a se petere docuit, et nobis petentibus se haec daturum esse promisit. Petite, inquit, et dabitur vobis; quaerite, et invenietis; pulsate, et aperietur vobis. Quae nobis sunt verba Domini nostri, fratres carissimi, magnopere ac toto corde pensanda:*" etc.

"*Ask, and it shall be given you; Seek and ye shall find ; knock and the door will be opened. For everyone who asks, etc*" Homily 56

Overall a very large, tidy and desirable, bi-folium in a fine script from the father of English History, written within about 300 years of his lifetime.

The Venerable Bede stands at the head of English History with his 'Ecclesiastical History' but he was also a Benedictine monk, teacher, scholar and author of many other works including homilies, commentaries and exegetical works on the gospels of which this is one.



The feeding of the five thousand from John's gospel late C11th.

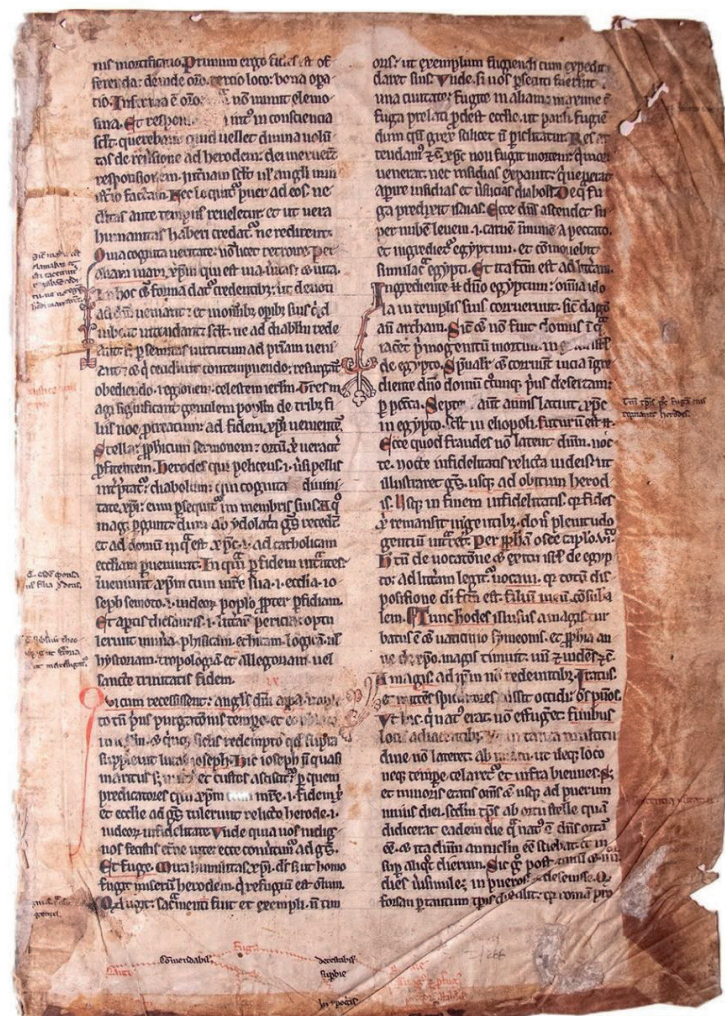


7. St. John 6: 5 – Fragment from a Gospel Lectionary (as opposed to a glossed Bible), on John 6:5, in Latin, from a large manuscript on parchment [Germany, late 11th century or the first half of the 12th century] Cutting with 5 lines across double column in a large and fine Romanesque script with early features in the common use of the et-ligature within the endings of words, orange-red rubrics and simple initials in same, some early scribal marks between lines suggesting the volume was used for public reading, recovered from a binding and so with scuffs, tears to edges and small areas obscured, small paper strips attached to top edge from last mounting. 350mm x 74mm

£700



A beautiful English script from c.1200



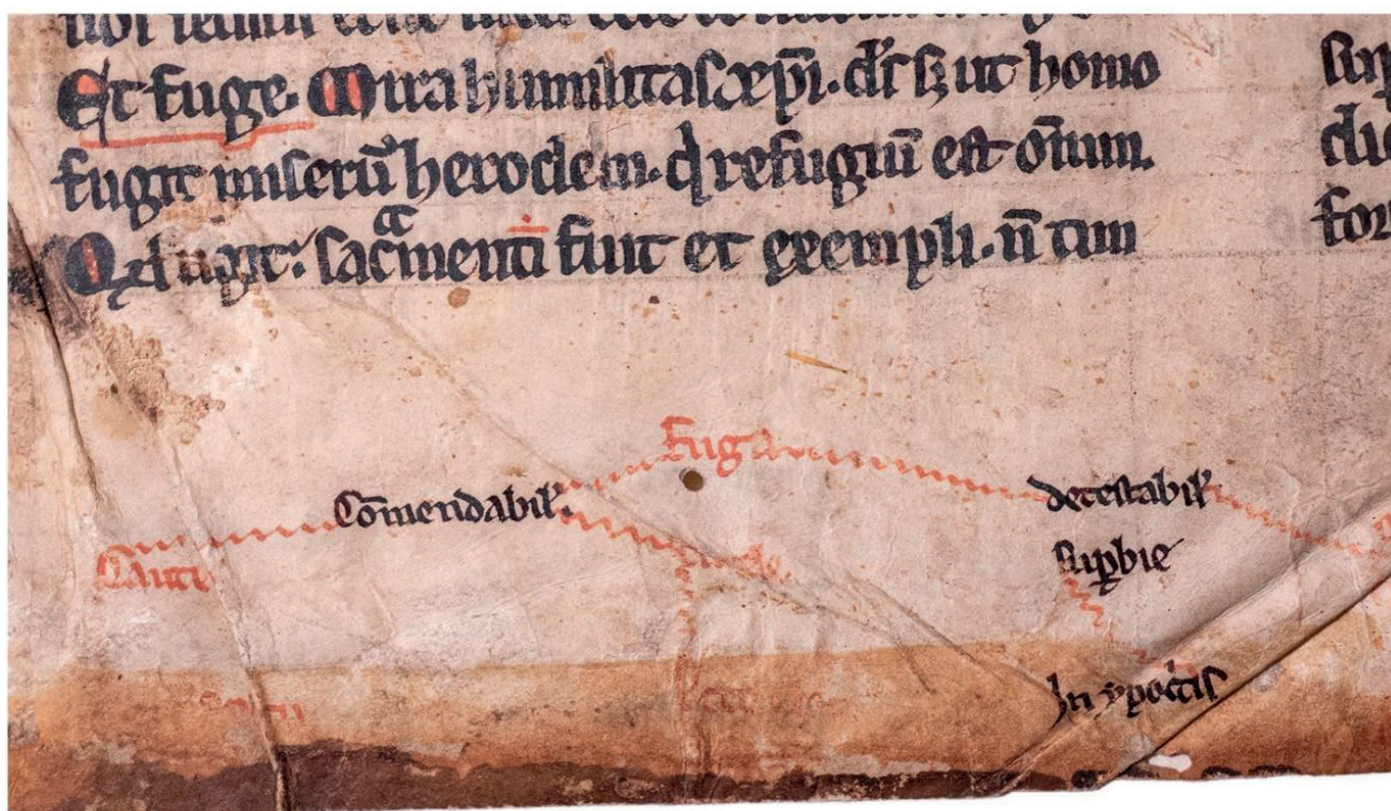
8. Leaf from a commentary on Matthew 2:11-18, in Latin, from a large decorated manuscript on parchment [England, c. 1200] Single leaf, with double column of 45 lines in a handsome English gothic bookhand (*textualis libraria*), capitals touched in red and sometimes with leafy vine-stem terminals, one small red initial, marginalia including diagrams for the words “fuga” and “Moratus”, recovered from a binding and with staining to edges of leaves and small holes, overall in fair and presentable condition, 345 by 245mm.; in cloth-covered binding and with report by Prof. Marvin Colker

£4,850

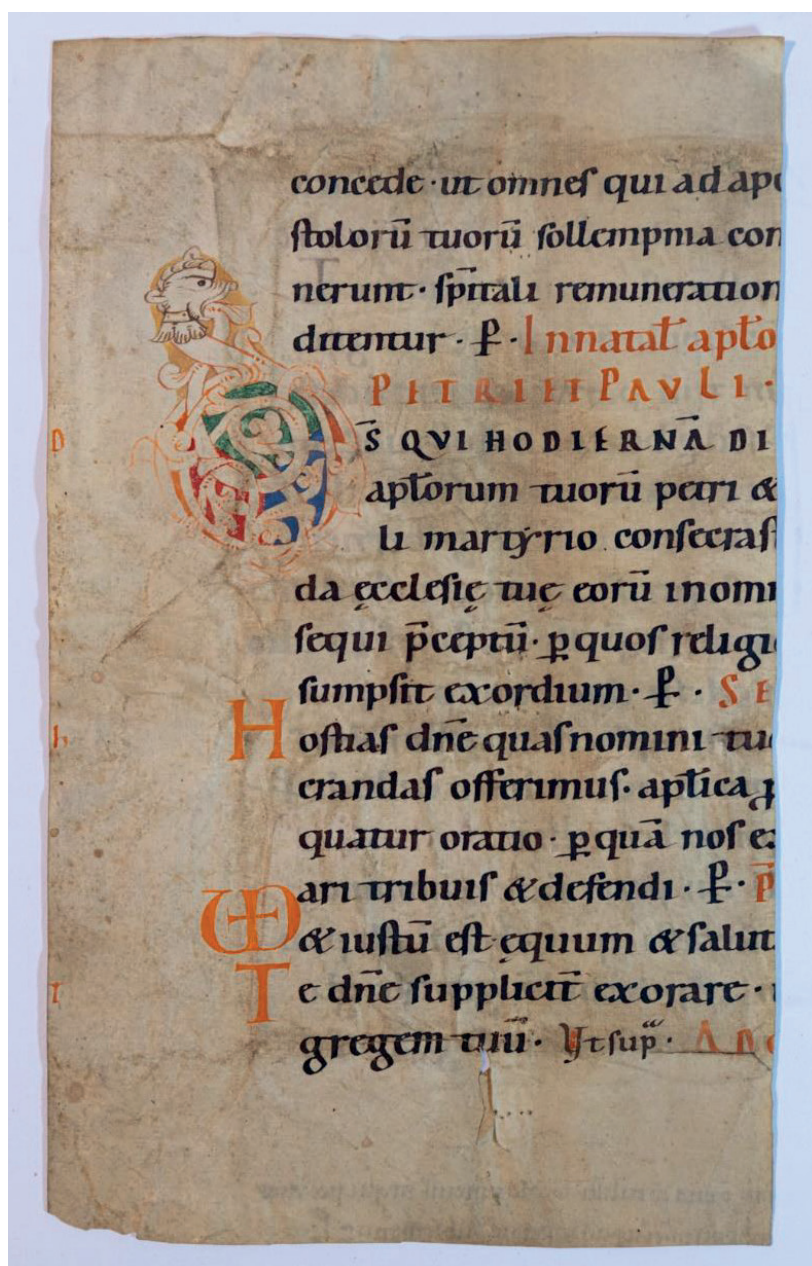
Provenance: 1. The presence of punctus flexus punctuation indicates an origin in a Cistercian community, somewhere in England at the end of the twelfth century and the opening of the thirteenth. 2. Sotheby's, 12 November 1987, lot 12. 3. Bernard Rosenthal (1920-2017), San Francisco, California, I/266 (1987). 4. Quaritch cat. 1088, *Bookhands of the Middle Ages III*, 1988, no. 65. 5. Schøyen Collection, London and Oslo, their MS 107, acquired June 1988.

Text: This text is a compilation of other commentaries, including those of Anselm of Laon (1050-1117) and the *Historia Scholastica* of Peter Comestor (1100-78; signalled with the marginal note in red “Hyst. ca. xi”), the latter citing Chrysostom on the assertion that a new star had appeared for an entire year before the birth of Jesus. Here the scribe has annotated this statement with a marginal addition: “*Hec sententia minus est usitata*”, indicating that this idea is not usually held.

Published: H.R. Woudhuysen, ‘Manuscripts at Auction: January 1988 to December 1988’, in *English Manuscript Studies 1100-1700*, vol. 2, eds. P. Beal and J. Griffiths, Blackwell, Oxford, 1990, pp. 311, 315-317. J. Griffiths, ‘Manuscripts in the Schøyen Collection Copied or Owned in the British Isles before 1700’, in *English Manuscript Studies 1100-1700*, vol. 5, eds. P. Beal and J. Griffiths, British Library, London, 1995, pp. 36-42.



A gorgeous coloured white-vine initial with animal from C12th

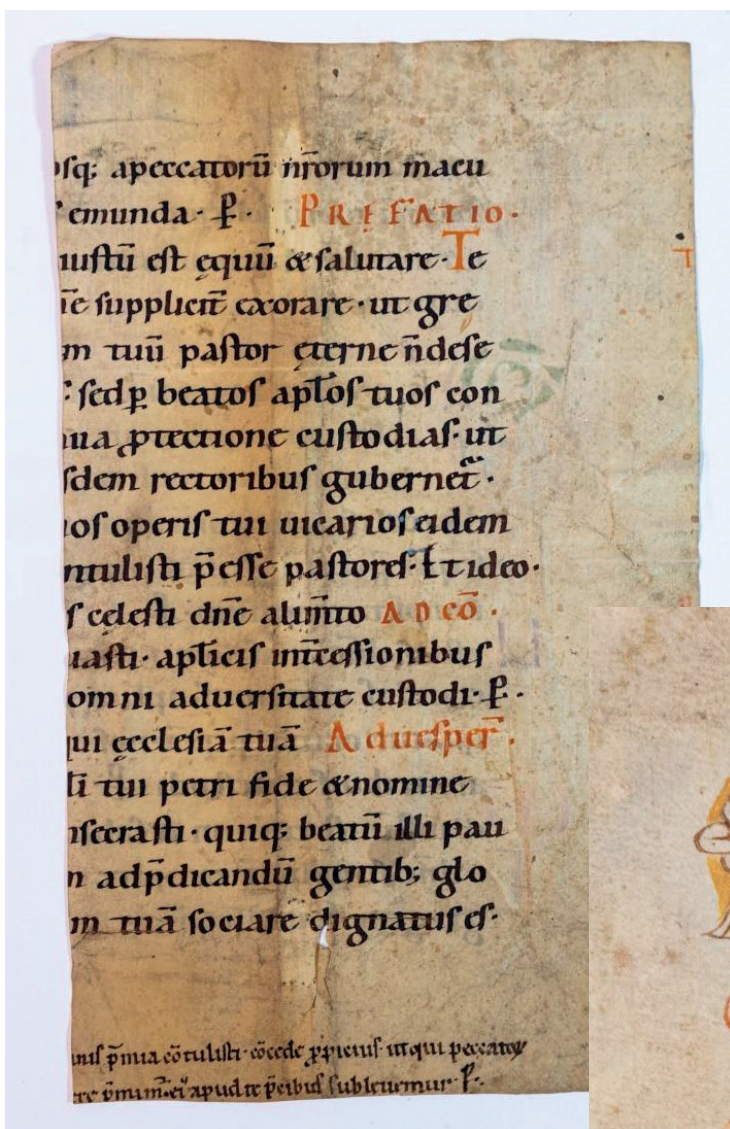


9. A Romanesque white-vine initial with a zoomorphic design and gorgeous script, C12th.

An illuminated white vine initial with zoomorphic animal design (ca. 29 x 18 cm) Initial painting from Germany, ca. 1125.

The text is from the Mass of the Feast of the Apostles Peter and Paul, Latin. 18 lines in a single column, written in a large and beautiful Romanesque hand with red lettering and 3 large orange initials in the left-hand margin (an unusual W with a central cross). Smaller guide initials in the extreme left margin with prickings.

The reverse also has 18 lines but with an additional 2 lines at the bottom edge, cut-off and in a smaller hand.



The white-vine initial is an impressive design coloured with red, green, blue and orange within a circular interlaced drawing which encompasses a zoomorphic animal design with ferocious features against an orange background.

£3,800



A fascinating very early C12th line illustration and white vine illustrations on 4 leaves and 1 bifolium from a Missal.

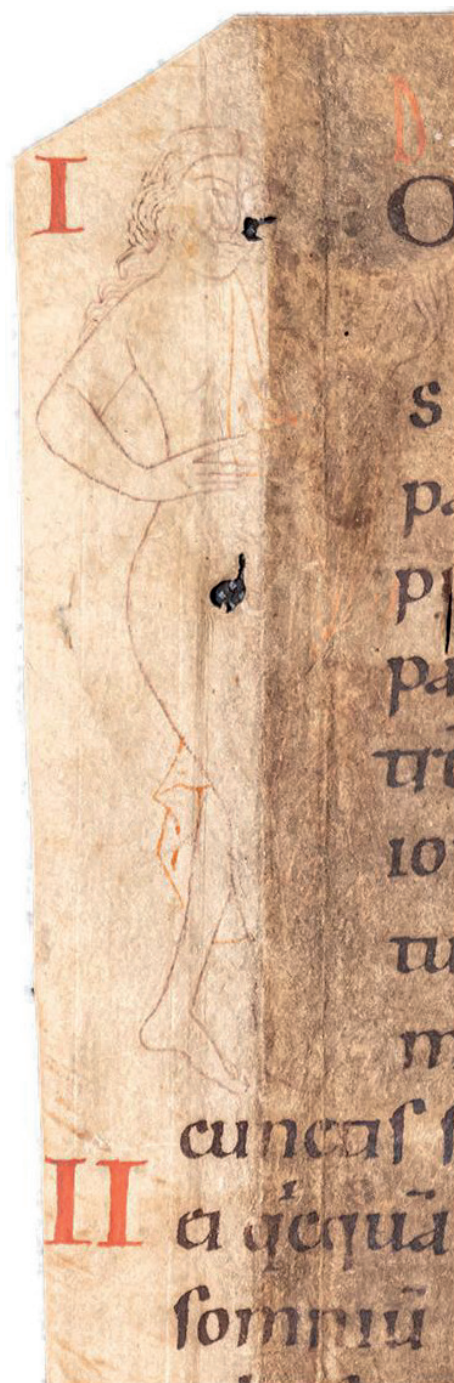
“From the Carl von Frey Collection”

10. Joseph with his Coat of Many Colours, and other initials on 5 leaves from a Lectionary in Latin [Austria (Salzburg), 12th century, second half]

Parchment, 4 leaves, c.330×220–240mm, and 1 bi-folium, c.520x360mm, apparently all from a single manuscript, blind-ruled for 27 lines (c.275×175mm), very finely written in a bold round Romanesque bookhand; very finely decorated with human, bird, and foliate designs, pen-drawn in brown ink, or in red against a background of green and blue; the margins and a minimal amount of text cropped; recovered from use in bindings thus with typical stains, creases, and wear. In a modern clamshell case lettered “From the Carl von Frey Collection”.

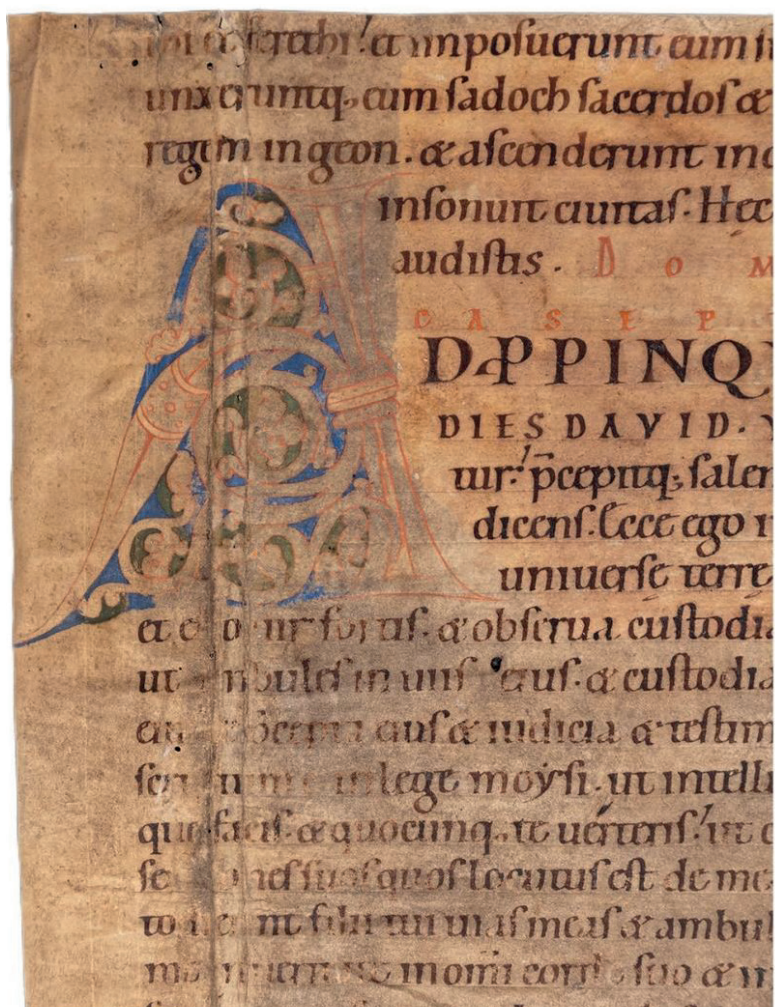
Provenance

All these fragments doubtless come from the Romanesque library of a church in Salzburg, broken-up and used as binders’ waste probably in the 16th century, and recovered in the 19th century probably after the secularisation of ecclesiastical properties. They were shown in 1893 to Willibald Hauthaler



(1843–1922), medieval historian and, from 1901, Abbot of St Peter’s, Salzburg, who wrote the neat identifications in red ink at the lower edge of each leaf. They were sold at Christie’s, 23 November 2010, lot 2, where it is recorded that they were acquired in Salzburg by the businessman, art lover, and landscape painter Carl von Frey (1826–96).

Text and decoration

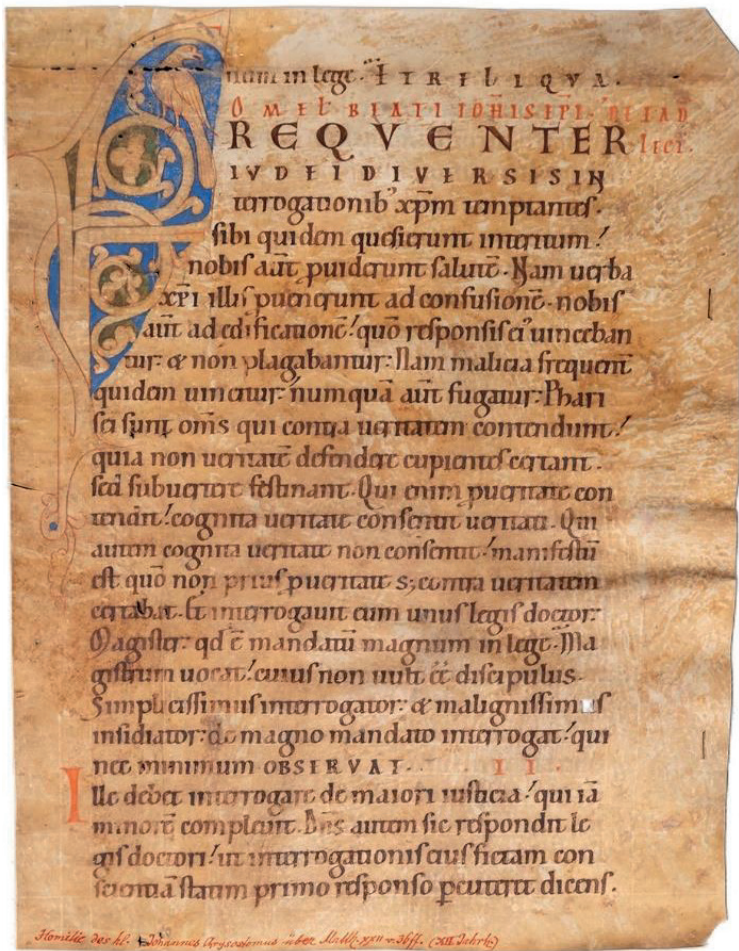


(i) Readings for the third Sunday in Lent, beginning with a very fine historiated initial ‘I’ in the form of a drawing of Joseph as a youth wearing nothing but a cloak (“Dominica III in XL. Ioseph cum sequentur in Genesi sidecem [sic] annorum pascebat gregem ...”; Genesis 37:2–10); the text relates how, as a youth aged 17, his father gave him a ‘coat of many colours’; the recto blank except for cropped vestiges of a later 3-character shelfmark or number.

(ii) Readings for the 7th Sunday after Pentecost, beginning with a large fine initial A (“Dominica

Septima. Adpropinquauerunt dies David ...”, III Kings 2:1–17), preceded by III Kings 1:44–45.

(iii) Readings for the 28th Sunday after Pentecost, beginning with a very fine large initial ‘F’ inhabited by a bird (“Omelia beati Iohannis episcopi de eadem lectione. Frequenter Iudei diversis ...”; St John Chrysostom’s Homily LXXI on Matthew 22)



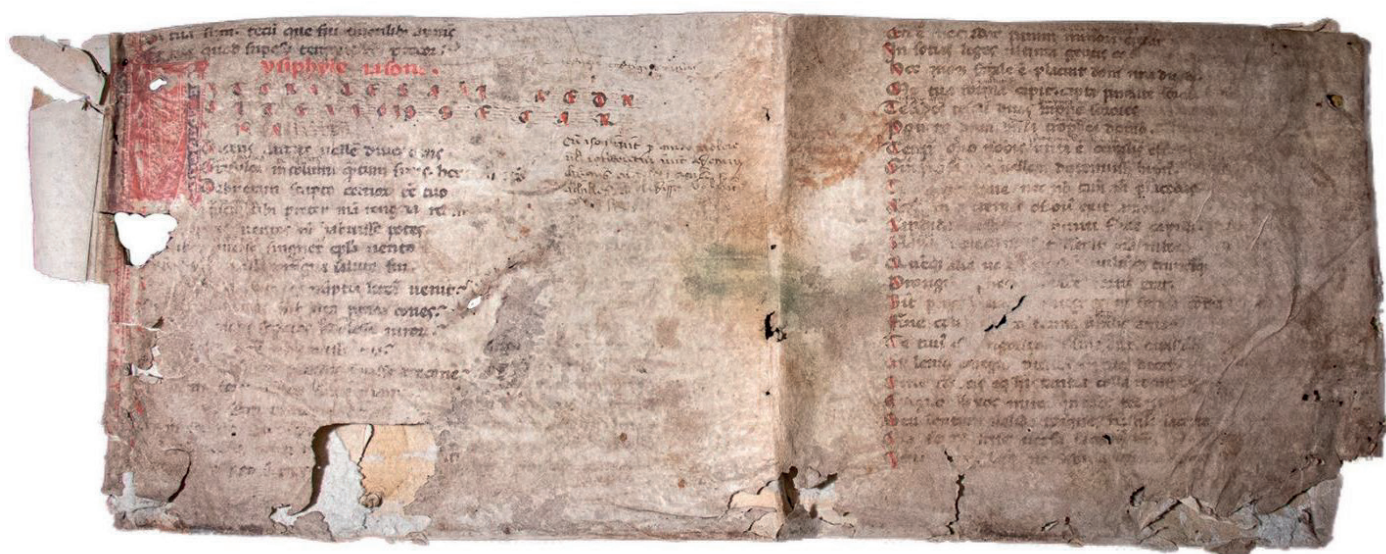
(iv) Readings for the feast of the Birth of Mary Magdalene (22 July), beginning with a large orange initial ‘A’ (“In nat. sanctę Marię Magdaleneę. Ad Pharisei prandium dominus discumbibat ...”; a homily of St Gregory (PL, LXXVI, 1243), preceded by the end of a homily of Bede.

(v) A part bi-folium with large initials Q and S with readings for Advent; up to 30 lines of text (irregular shape and cut into text at the top).

£24,000



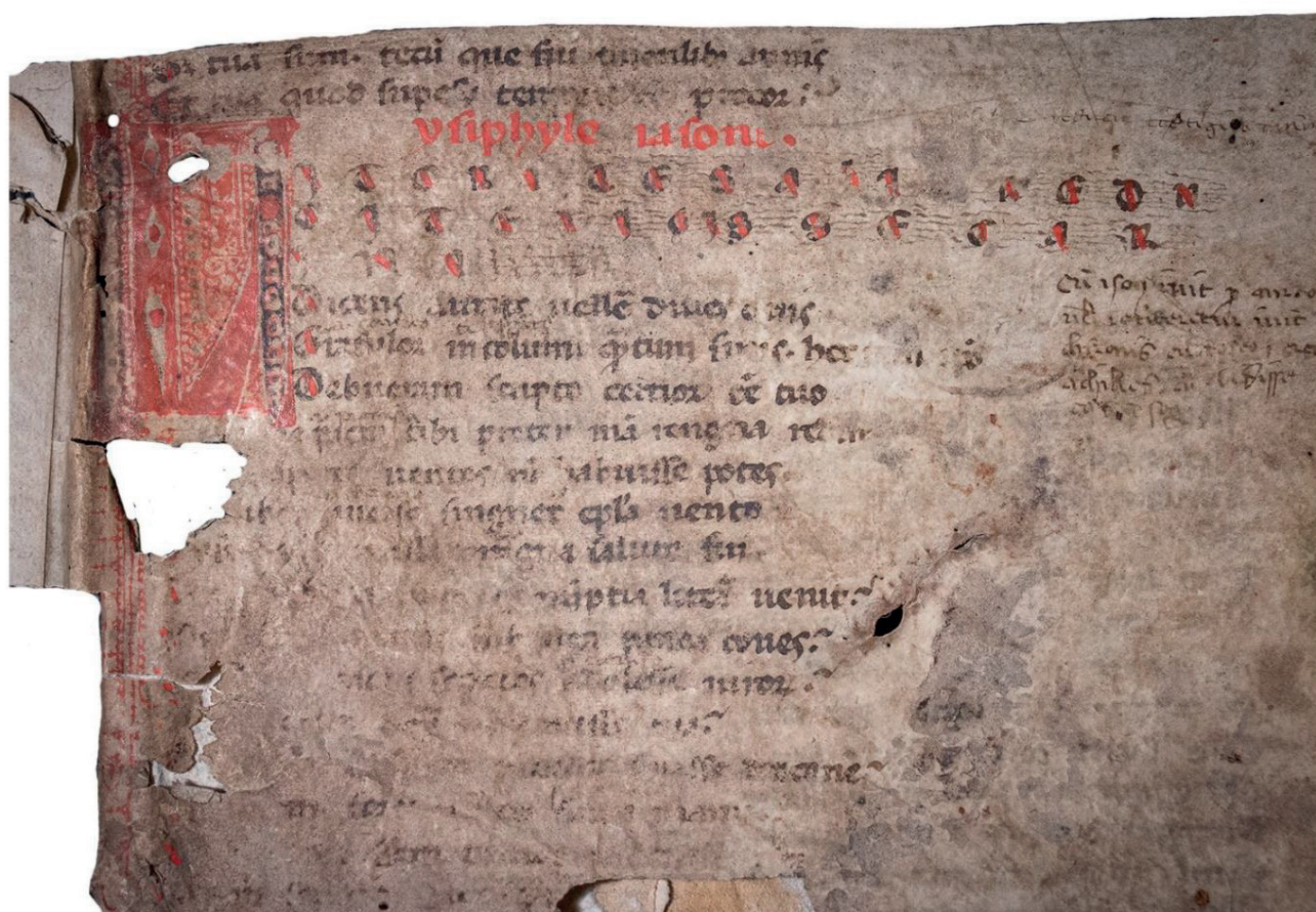
A classical bifolium from Italy late C13th



11. Ovid, *Heroides*, two bifolia from a decorated manuscript in Latin, on vellum [Italy (perhaps central Italy or Umbria), last decades of the thirteenth century].

2 bifolia (the second bisected laterally), each leaf approximately 350mm. x 205mm., single column, 39 lines of fine and rounded Italian gothic bookhand, written space 235mm. by 135mm., capitals touched in red, rubrics in red, each section opening with a large initial and 3 lines of ornamental capitals touched in red, 2 large initials in red infilled and encased within tightly scrolling red and black penwork, one very large initial in green heightened with white penwork dots and circles on vivid red and orange grounds with blue acanthus leaf sprays, terminating in scrolls of acanthus in margin (finding close parallels in manuscripts of the late thirteenth century: see *Dix Siècles d'Enluminure Italienne*, 1984, no.36, illustrated p.48, and *Palladino, Treasures of a Lost Art*, 2003, nos.3d-f, pp.10-11), recovered from bindings with scuffing and flaking from initials, large loss of section of outer border of first bifolium (approximately 90mm. by 45mm.) with slight affect to some lines of text, stains, holes and with large areas of text still covered by paper, sixteenth- or seventeenth-century inscription "Cardinalii Gaberella" on first bifolium, overall fair condition.

£1,850



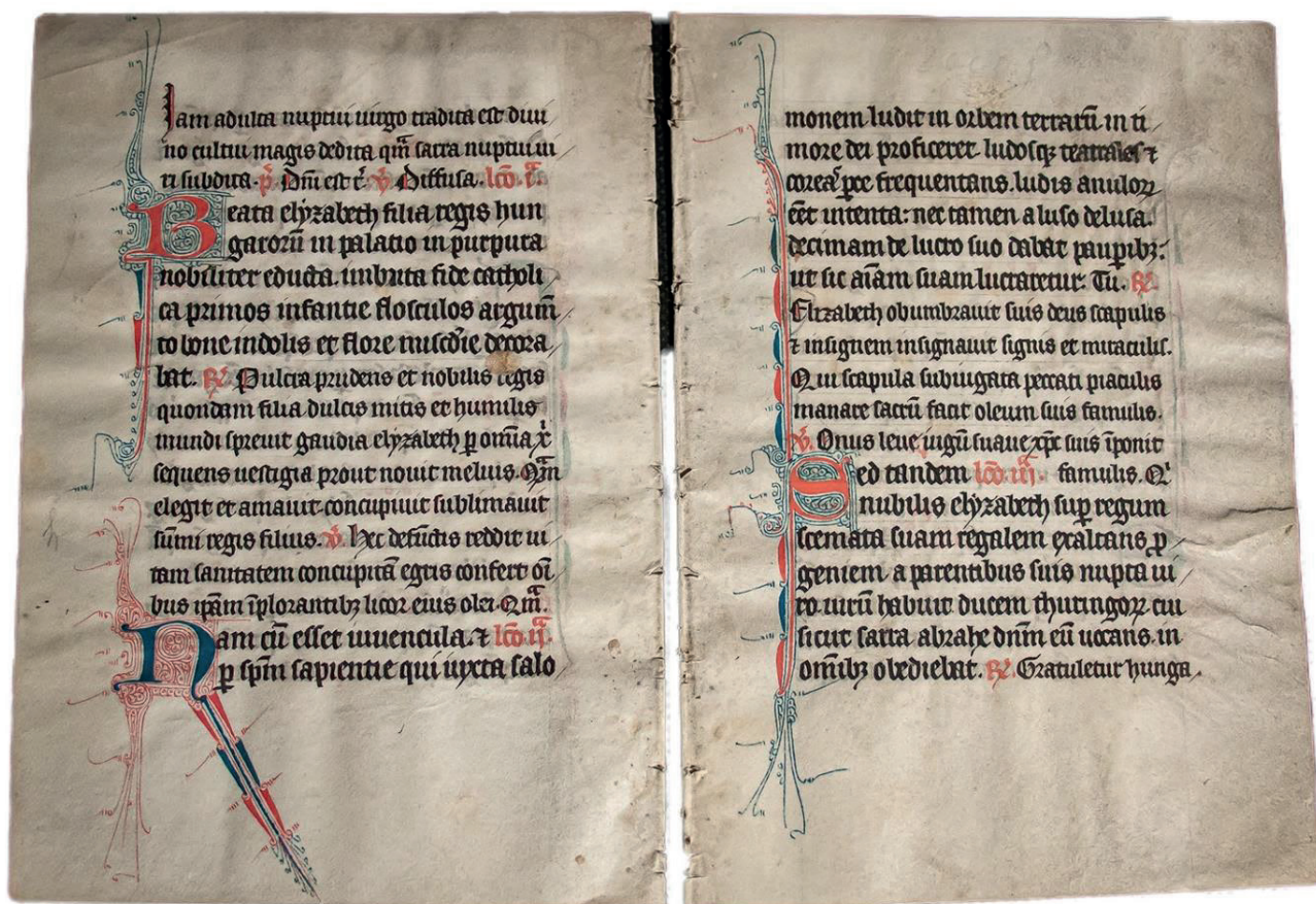
The Heroides are the least well preserved of Ovid's works" (Tarrant in Texts and Transmissions, 1983, p.268), with a single extant Carolingian witness and little evidence that they were read or copied much before the eleventh and twelfth centuries. This was not so during the author's day and they were among the great Latin poet's most influential works. They were written in his mature years, consensus placing them in the period of c.25-16 BC. (he died in either 17 or 18 AD.). They consist of fictional verse letters in Latin elegiac couplets written on behalf of aggrieved heroines whose lovers had mistreated, neglected, or abandoned them. The leaves here contain the openings of Penelope's letter to her husband Odysseus, the hero of the Trojan War, supposedly written towards the end of his long absence narrated in Homer's Odyssey; Hypsipyle, queen of Lemnos, to Jason after he abandoned her for Medea; and Deianira, daughter of Oeneus, king of Aetolia, to her husband Hercules after he had laid down his weapons to be with the daughter of Eurytus, king of Oechalia.

Some 200 manuscripts survive, mostly of the later Middle Ages, but the text is notably rare on the open market, and only two codices containing the work have appeared in our rooms in the last century: (i) one dated 1393, ex Phillipps collection (his MS.11865), sold Sotheby's 30 November 1976, lot 869 to Witten, reappearing in Christie's, New York, 24 November 1993, lot 18, and now Yale; and (ii) another of 1400, sold in Sotheby's, 8 July 1970, lot 93, reappearing in Christie's, 5 December 1973, lot 75. Kraus sold another copy, dated 1303, ex Bodmer collection, in 1970, to Yale.



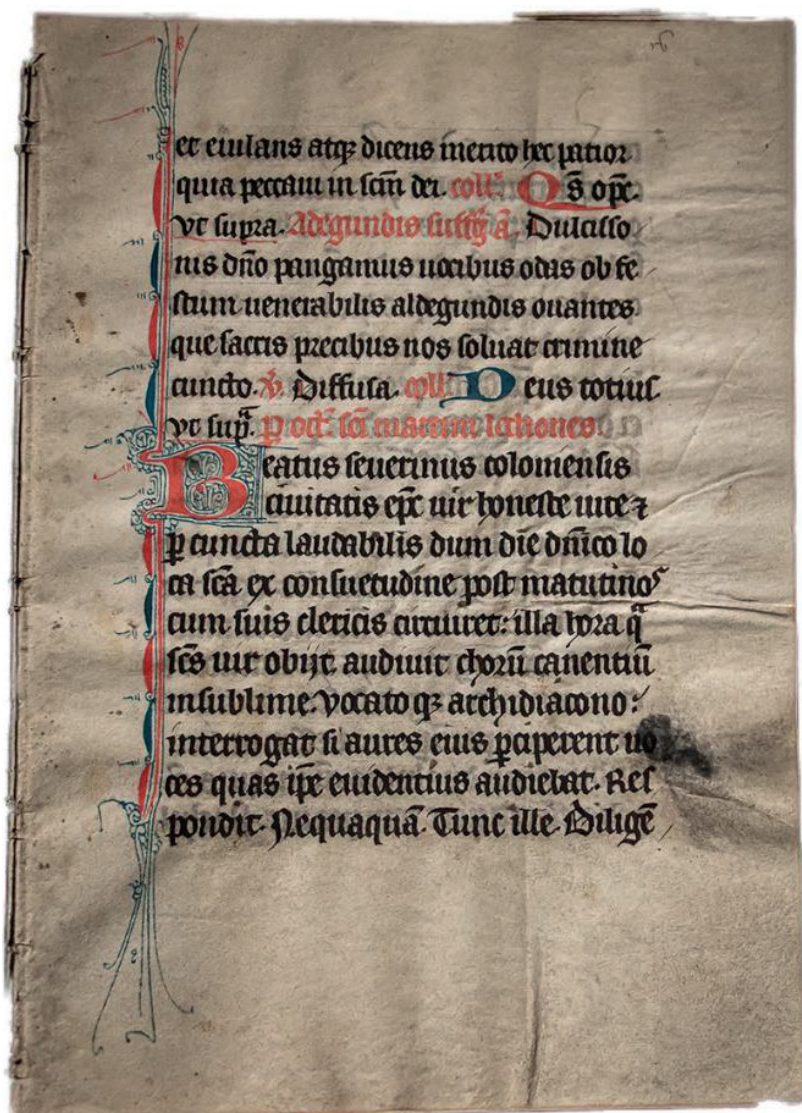
An attractive double bi-folia of the Life of Elisabeth of Hungary with lovely decorated initials.

12. Life of Elisabeth of Hungary – Missal C13th Two bi-folia from a decorated manuscript Missal in Latin on parchment [probably French border with Low Countries, mid-thirteenth century] 4 leaves (2 bifolia) text not contiguous but leaves probably from same gathering, single column, 18 lines of professional early gothic



bookhand, capitals touched in red, red rubrics, 2-line initials in red or blue with elaborate scrolling penwork in contrasting colour extending up and down border with leaf-like offshoots in same arranged along a coloured bar on either side of a coloured bar and terminating in tiny curling tendrils, some small spots and smudges, but overall clean and presentable 195 x 136mm.

£1,200



These leaves are from a handsome book, most probably produced for use in a monastic community dedicated to the Third Order of St. Francis, perhaps in the Low Countries where they were common. They include offices for the rare saint, Elizabeth, princess of Hungary on both bifolia (“Beata elyzabeth filia regis hungarorum”, the Landgravine of Thuringia and patroness of the Order) as well as the local saints Martin or Tours and his successor Brice, and Aldegund and Severinus of Cologne. St. Elizabeth died only in 1231 and was canonised on 27 May, 1235 only a decade or so before this manuscript was written.



A lovely C14th Italian miniature in C13th style.



13. Two Supplicants. Historiated initial 'A' which shows two figures in prayer. Bologna, Italy.

Initial 'A' painted in red and showing two figures kneeling in prayer with hands and faces raised towards the Holy Spirit represented as a light at the top of the initial: set within a gold frame. 75mm x 74mm. Verso: square musical notation. 1350.

Framed within antique style gilt frame and bevelled inner. Glazed with museum glass and conservation materials.

£2,250



A 14th century initial which appears to be painted in the 13th century style and so may be from a provincial centre, although the flat sharp foliage is typical of Bolognese illumination. The initial has feature typical of many areas of northern Italy, and so it is difficult to assign it to one area.

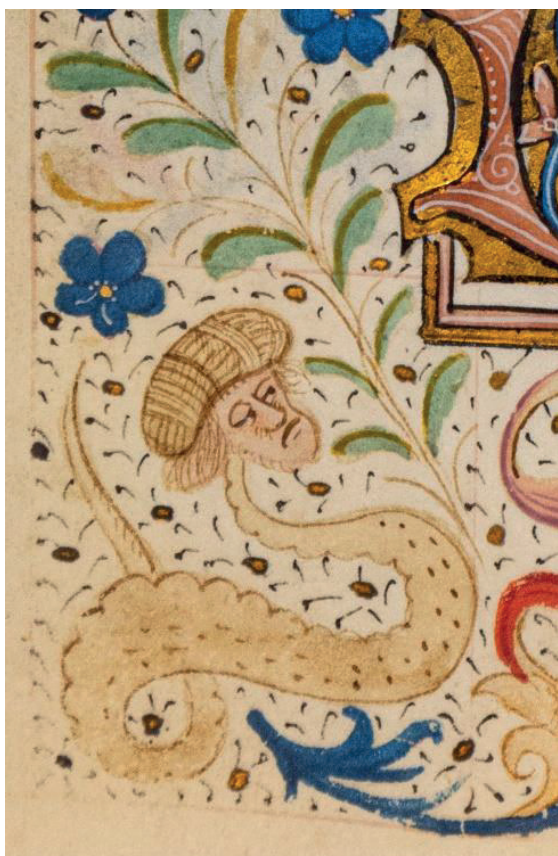


A beautiful Book of Hours, Use of Th rouanne, in Latin and French illuminated manuscript on parchment c.1470s



14. Featuring:

- 12 Large Arch-topped miniatures with full decorated borders.
- From the Benedictine Abbey of St. George, Isny.
- With Provenance back to Th rouanne including the famous Dukes of Hamilton sale in 1882 run by Karl J. Tr bner which included the library of William Beckford.
- The illuminator of this book also painted Darmstadt, Hessisches Landesbibliothek Hs 1963.



Physical description

Parchment, c.175×140mm, i (paper) + 107 + i (paper) leaves; foliated in modern pencil i, 1–108; COMPLETE; collation: 16 (fols.1-6) | 28 (fols.7–14), 3–78 (fols.15–54), 84 (fols.55–58) | 9-138 (fols.59–98), 144-1 (last leaf cancelled with no apparent loss of text or decoration; fols.99–101), 158-2 (6th and 8th leaves cancelled without loss of text or decoration; fols.102–107); one catchword survives (fol.38v); prickings occasionally survive at the fore-edge; ruled in pink ink for 17 lines of text per page (33 lines in the calendar); written in a professional gothic bookhand in dark brown ink (occasionally with very calligraphic flourishes e.g. fols.16v, 17v),

rubrics (often in French) and major feasts in the calendar in red, capitals stroked in yellow wash; the ruled space c.115×73–78mm; illuminated with TWELVE LARGE ARCH-TOPPED MINIATURES FRAMED IN GOLD, typically above 5 lines of text (above 4 lines on fols. 45r, 48v, above 6 lines on fol.75r) and a 4-line initial (5-line initials on fols.7r, 24v, 54v, 75r), EACH SURROUNDED BY A FULL BORDER of stylised acanthus and semi-naturalistic foliate, flowers, and fruit, with some naturalistic birds (fol.15r, 41v, 59r), a human headed hybrid (fol.48v) 5-line foliate initials in blue and rose with white ornament on a cusped square gold field, at the start of major texts below the miniatures; one 3-line champie initial in gold on a cusped square field of rose and blue with white ornament, accompanied by a one-sided border in the outer margin, to the prayer “Obsecro te”; similar 2-line champie initials throughout, each accompanied by a one-sided border in the outer margin, to psalms, hymns, prayers, the KL monograms in the calendar, etc., each accompanied by a one-sided border in the outer margin; similar 1-line champie initials throughout to verses; similar line-fillers in the litany.

Binding

Originally sewn on five bands, now sewn on four, and bound in 17th(?) -century German(?) black leather over wood boards, each cover with a gilt panel and a central stamp of the Virgin and Child of the Apocalypse within a sunburst (she is crowned and holds a sword/taper/sceptre), no spine-title, the fore-edge with two clasps, apparently unrestored, marbled pastedowns, the edges of the leaves gilt.

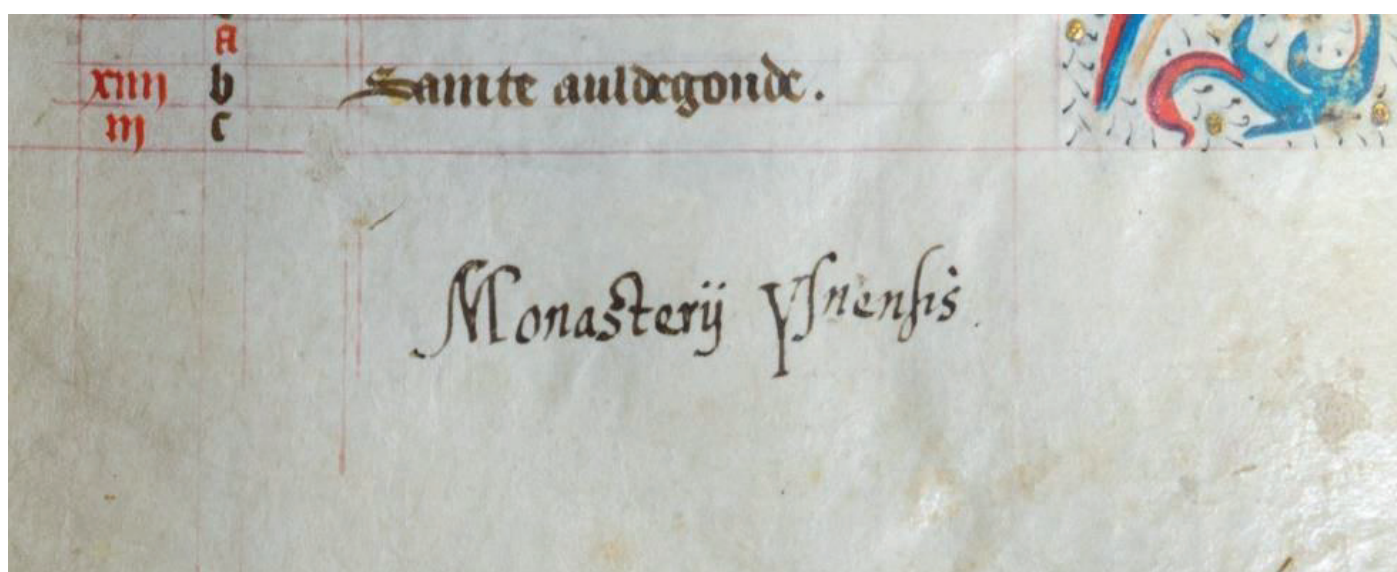
*Condition*

Generally in very good condition throughout, with minor thumbing; some cropping of the borders and upper edges of some miniatures; the face of John in the Crucifixion may perhaps have had its outlines strengthened at a later date; some wear to the binding, with small losses at the head and tail of the spine; damp-staining to the paper endleaves.

Provenance

1. Written and decorated in the diocese of Th rouanne for someone with a special devotion to St Barbara who probably lived in or near St-Josse (on the coast about 30 miles south-west of Th rouanne): the style of illumination is consistent with the liturgical Use of Th rouanne; some of the French spellings show Picard influence (e.g. "merchi" for "merci"); the Calendar includes as a major feast (in red) the very rare feast of the translation of the relics of Josse/Jodocus (25 July), which also occurs in a Breviary of the Use of Th rouanne (Leroquais, Br viaires, I, p.13); other feasts include: Basil (2 March), Leger (27 March), Eutropia (30 March, 30 April), Val ry (1 April), Acarius (6 April), the translation of the relics of Omer, bishop of Th rouanne (8 June), and his main

feast (9 September), Josse (11 June), Eligius of Noyon (25 June, in red, and 1 December), Bertin of St-Omer (16 July, 4 September; St-Omer is about 10 miles north of Théroouanne), Ghislain (9 October, in red), Hubert (3 November), Maximus (27 November), Nicaise (14 December, in red); there also seems to be some mendicant interest, with “Dominike” (24 May), Erasmus (2 June), Clare (12 August), and Francis (17 September, 4 October); the Litany also includes Omer and Bertin; the presence of two different suffrages to Barbara, but to no other female saint, suggests a special devotion to her.



2. THE BENEDICINE ABBEY OF ST GEORGE, ISNY, Baden-Württemberg, Germany: probably bound for them, and with their 17th(?) -century ownership inscription, “Monasterij Ysnensis” (fol. 1r, lower margin); doubtless dispersed at the secularization in 1803 (on which see P.A. Weißenberger, “Zur Geschichte des Benediktinerklosters Isny im Allgäu an der Wende des 18./19. Jhs.”, Schwäbische Blätter für Volksbildung und Heimatpflege, 18 (1967), pp.54–81)

3. Unidentified owner: with thoroughly erased oval ink-stamp (fols. 1v, 107v).

4. Karl J. Trübner (1846–1907), publisher and bookseller of Strasbourg: in 1882 the library of the Dukes of Hamilton, which incorporated the library of William Beckford, was bought en bloc for the Royal Library and Royal Museum,



Berlin; they re-sold twenty-nine to the British Library, twenty to J. Baer and J. and S. Goldschmidt of Frankfurt, and about a further sixty to Trübner, who consigned them, with about a further thirty from his own stock, to Sotheby's, where they were sold as "Chiefly from the Famous Hamilton Collection, and Till Lately in the Possession of the Royal Museum in Berlin", 23 May 1889; the present manuscript was lot 81 ("the style is that of Dirk Bouts"), bought by Norton for £10.

5. George B. Norton; sold at Sotheby's, 25 July 1938, lot 141 ("A rare Use. The miniatures ... are remarkable as showing signs of individual fancy"; the David in Penitence miniature illustrated in the catalogue); bought by Marks for £36.

6. Marks & Co., the London bookshop later made famous by the Helen Hanff book 84 Charing Cross Road and its 1987 film version.

7. Benjamin Kirby (1876–1957), a Los Angeles lawyer, and Myrtle Tyrell Kirby (1881–1942) his wife: with their large bookplate (front pastedown); they gave Scripps College, Claremont, CA, a 15th-century Flemish Book of Hours and a 15th-century Italian copy of Cicero.

Illumination

The subjects of the miniatures are:

1. (fol.7r) The Crucifixion, with Mary and John; Jerusalem in the distance.
2. (fol.11r) Pentecost, the apostles clustered around the Virgin; against a diaper background.
3. (fol.15r) The Annunciation; set in an empty space against a diaper ground (instead of the more usual furnished architectural interior) Gabriel speaks to the Virgin, who seats on the ground reading; Gabriel hold a staff, which is also extremely unusual, and the usual lily is absent.
4. (fol.24v) The Visitation; against a diaper background.
5. (fol.33v) The Nativity, set in a stable with the Ox and Ass, Joseph and the Virgin adoring the Child, who lies on the ground; Joseph sheltering the flame of a candle.
6. (fol.38r) The Annunciation to a single Shepherd and his dog in a landscape.
7. (fol.41v) The Adoration of the Magi; the foremost magus with his crown hanging around his arm; the middle-aged magus depicted as a black man.
8. (fol.45r) The Circumcision; the Virgin holding the Child over the altar to Simeon, who wields a knife; an assistant in the background hold a huge lighted taper.



9. (fol.48v) The Flight into Egypt, with Joseph leading the long-eared donkey towards the left.
10. (fol.54v) The Massacre of the Innocents: a mother crouches with her infant in her arms while a soldier kills it with a spear, directed by Herod.
11. (fol.59r) David in Penitence in the wilderness, his harp near his feet.
12. (fol.75r) The Raising of Lazarus: Lazarus stands in his grave before Christ, blessing.

The miniatures

The style of the miniatures is unusual and very distinctive. In the description of the catalogue when the book was sold at Sotheby's, 25 July 1938, lot 141 the miniatures were described as "A rare Use. The miniatures . . . are remarkable as showing signs of individual fancy".

Some of the paintings are set in naturalistic interiors and landscapes with features – such as the Ox and Ass in the Nativity – that demonstrate the artist's ability to observe and depict the natural world accurately. Others, such as the Adoration of the Magi, David in Penitence, and Massacre of the Innocents, reveal a fascination with complex drapery folds and the play of light across irregular surfaces. Despite this, others seem to show completely different aesthetic: the Annunciation, Visitation, and Pentecost are apparently set within voids, in which a featureless floor rises to an abstract diaper background. Other scenes combine inventive iconography and complex details with plain two-dimensional surfaces: the Circumcision, for example, has a rich foreground against a strikingly plain background, creating an almost unfinished appearance, and yet is presumably deliberate. Landscapes tend to be painted in colours that are very pale and soft, producing a rather ethereal effect, and this sometimes extends to draperies (such as the pale violet worn by Gabriel) and other features, while other parts of miniatures use colours that are rich and dark, such as the green, blue, and red of the Circumcision.

Greg Clark kindly informs us that the illuminator also painted Darmstadt, Hessisches Landesbibliothek, Hs 1963; and Christie's, 2 June 2004, lot 19, later Tenschert, *Leuchtendes Mittelalter, Neue Folge V, Katalog 60* (2008), no.17,

attributed to the Master of Walters 272. The latter was attributed to Hainault c.1480 and compared to a group of Hainault manuscripts including one attributed tentatively to Tournai (offered by Sotheby's, London, 10 December 1980, lot 107; Sotheby's, Munich, 24 November 1981, lot 274; and subsequently Renate König collection, Cologne; see the exhibition catalogue *Ars vivendi, ars moriendi* (2002), pp.322–39 no.20 with numerous colour plates) has more in common with the work of Simon Marmion, but which has in common with the present manuscript the pale colours and plain unmodelled surfaces; some general iconographic similarities, such as the raising of Lazarus in a landscape for the Office of the Dead; and a few specific details, such as the huge forward-leaning ears on the donkey in the Flight into Egypt.

The style and iconography are not identical to, but may also be compared with those of a Book of Hours formerly in the Bibliotheca Hermetica Philosophia, Amsterdam (see E. König, *Leuchtendes Mittelalter III* (Antiquariat Heribert Tenschert, 1991) no. 27, and London, Sotheby's, 6 July 2000, lot 40), which has similar ethereal landscapes and uncommon iconography such as the Raising of Lazarus. A Book of Hours of unidentified Use, sold at Sotheby's, 8 July 1974, lot 90, attributed to Hainault or Artois, also belongs to the same general group, to judge by the single reproduction in the catalogue and by the written description of the miniatures which states, for example, that the Annunciation to the Shepherds has only a single shepherd, and David in Penitence in which “he looks up in alarm at the Angel of the Lord; his harp is on the ground beside him”.

This iconography, with David holding both hands up in front of him apparently in supplication or surprise at the appearance of the angel is, in fact, derived from Simon Marmion of Valenciennes, as can be seen by comparison with a cutting in the British Library (see T. Kren and S. McKendrick, *Illuminating the Renaissance: the Triumph of Flemish Manuscript Painting in Europe* (London and Los Angeles, 2003), p.104 fig.9a); in addition to the David's gesture both compositions place him in front of a rocky outcrop on the left, with a river leading the eye to a distant city on the right, and with David's half-sheathed harp lying in the foreground to the right:



Lying in the border area between France and the Southern Netherlands the artist's work represents a sort of hybrid state between abstraction and realism; pastels and rich colours; convention and invention.



£80,000

For further information, additional photos please enquire.

15. Fragment of a C15th Missal in a beautiful gothic hand with large red and blue 2-line capitals. Additional red lettering. 20 lines. 227mm x 110mm approx.

£300

singulis dñias. **off.** **A**d te
 dñe leuavi aiam meam deus
 meus in te confido nō erube
 cam neq; irideant me inu
 ci mei etenim vniuersi qui te
 expectant nō cōfidentur.
Hec sacra **Secreta.**
Nos dñe potenti
 virtute mūdatos. ad
 suū faciant puriores
 venire principū. **p. Alia**
Altari tuo dñe mi
 nera supposita sp̄s
 sc̄is assumat qui b̄tē
 marie viscera splendorū
 bus sue virtutis reple
 uit. **p. eiusd. cō.** **O**ñs
 dabit benignitatē et fra nra
 dabit fructū suū. **Com**
Suscipiam? dñe pl

verso

O te leuavi aiam meam dñs
 meus in te cōfido nō eru
 belsam. neq; irideat me i
 nua mei etenim vniuersi q̄
 te expectant nō cōfidentur.
ps **V**ias tuas dñe demōstra
 michi et semitas tuas edoce
 me. **Nota.** **G**lā in excelsis
 nō dicitur per totū aduētū
 usq; in festis duplicab. **Col**
Exalta q̄s dñe potē
 quam tuā et veni:
 ut ab iminentib; pec
 catorū nrōrū periculis
 te mererimur ptegente
 eripi. te liberante salua
 ri: **Qui uiuis et regnas.**
Alia Collecta de dñia.
Oeus qui de b̄tē ma
 rie uirginis utero.

recto

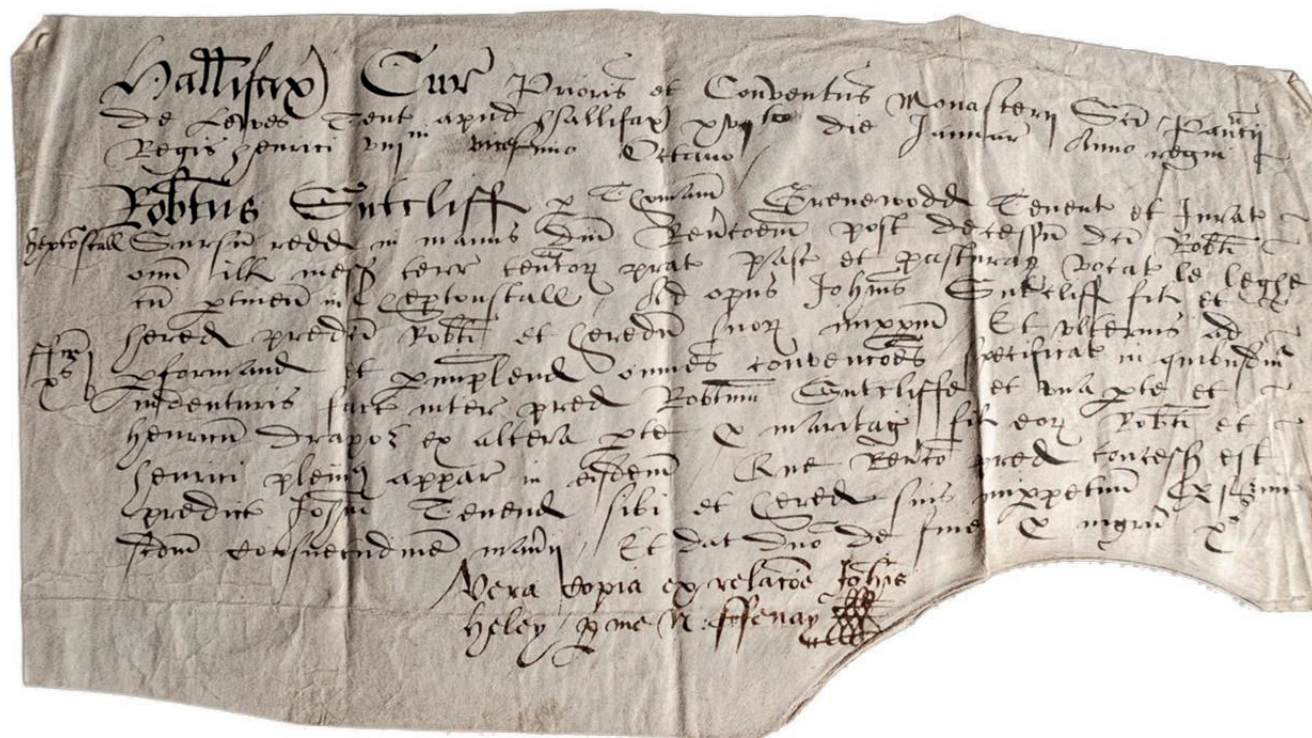
12 Fragments on paper of Cicero mid-C15th, France



16. Cicero (Marcus Tullius) Epistulae ad familiares, 12 rectangular fragments, [Southern France or Northern Italy], [mid-fifteenth century]. Cicero (Marcus Tullius) Epistulae ad familiares, 12 rectangular fragments, each c.185 x 120mm., 14-17 lines, initial spaces, watermark close to Briquet 6641 (Sienna in 1434-35; Genoa in 1439; Le Puy in 1439-53 and Forez in 1439/69), recovered from a binding, holed and frayed, stained and spotted, [Southern France or Northern Italy], [mid-fifteenth century].

From the correspondence between this Roman politician and orator and public and private figures, which provide one of the most insightful views of the falling Republic.

A Tudor Document concerning the Dissolution of a Cluniac-Benedictine house, Lewes.



17. A Legal document concerning the dissolution of the monasteries in England during the time of Henry VIII. England c.1560

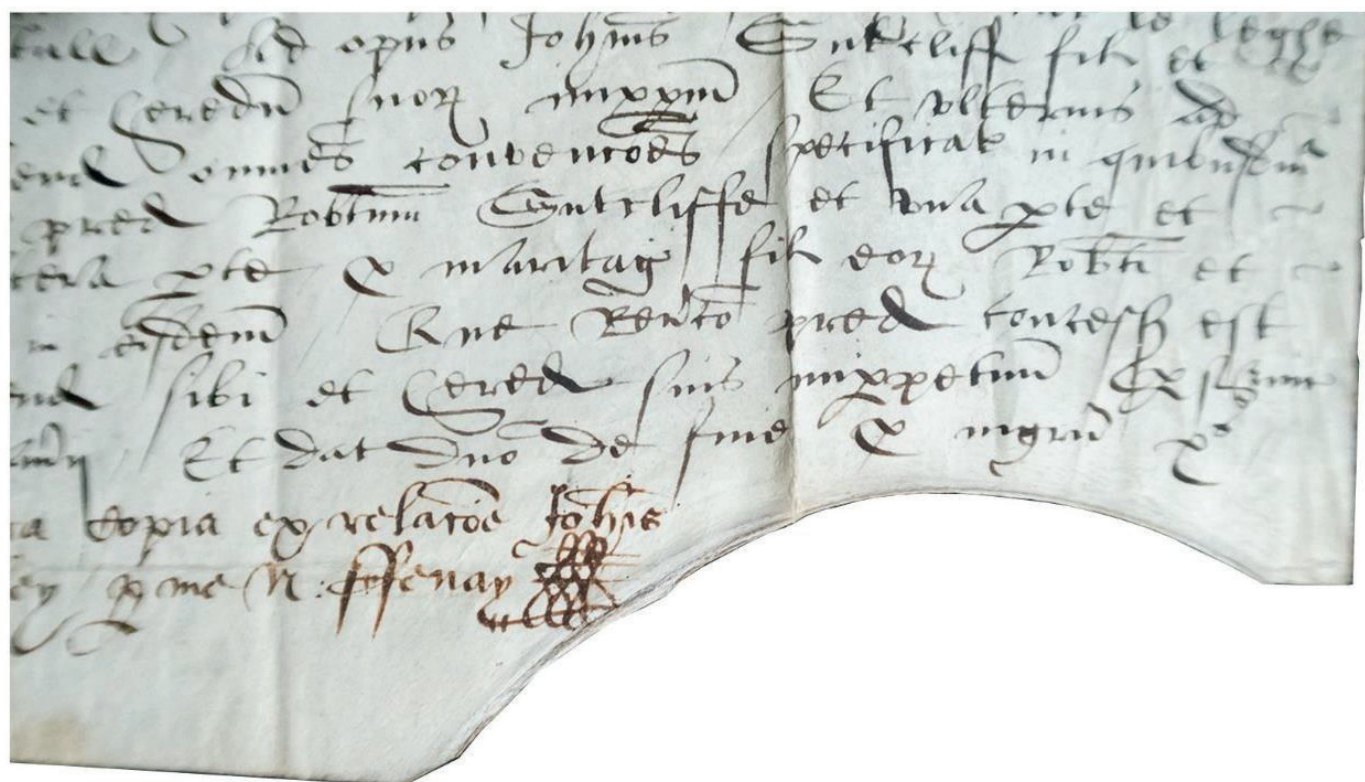
Copy of a land agreement, made between Robert Sutcliff and his tenant Thomas Grenewodd, for an estate near Halifax formerly belonging to the head of the Priory of Lewes, manuscript in Latin on parchment. [England, second half of sixteenth century (after 1557)]

Single sheet document, with text in 14 lines, with important words in enlarged script, scribal endorsement at base noting this to be a copy, date clause noting 16th day of January in what is most probably meant to be the 38th regnal year of Henry VIII (the first part of the regnal year with difficult spelling “triesimo” apparently for ‘tricesimo’ and that written over an erasure), dorse blank, folds and small spots, else good condition, 245mm x 137mm.

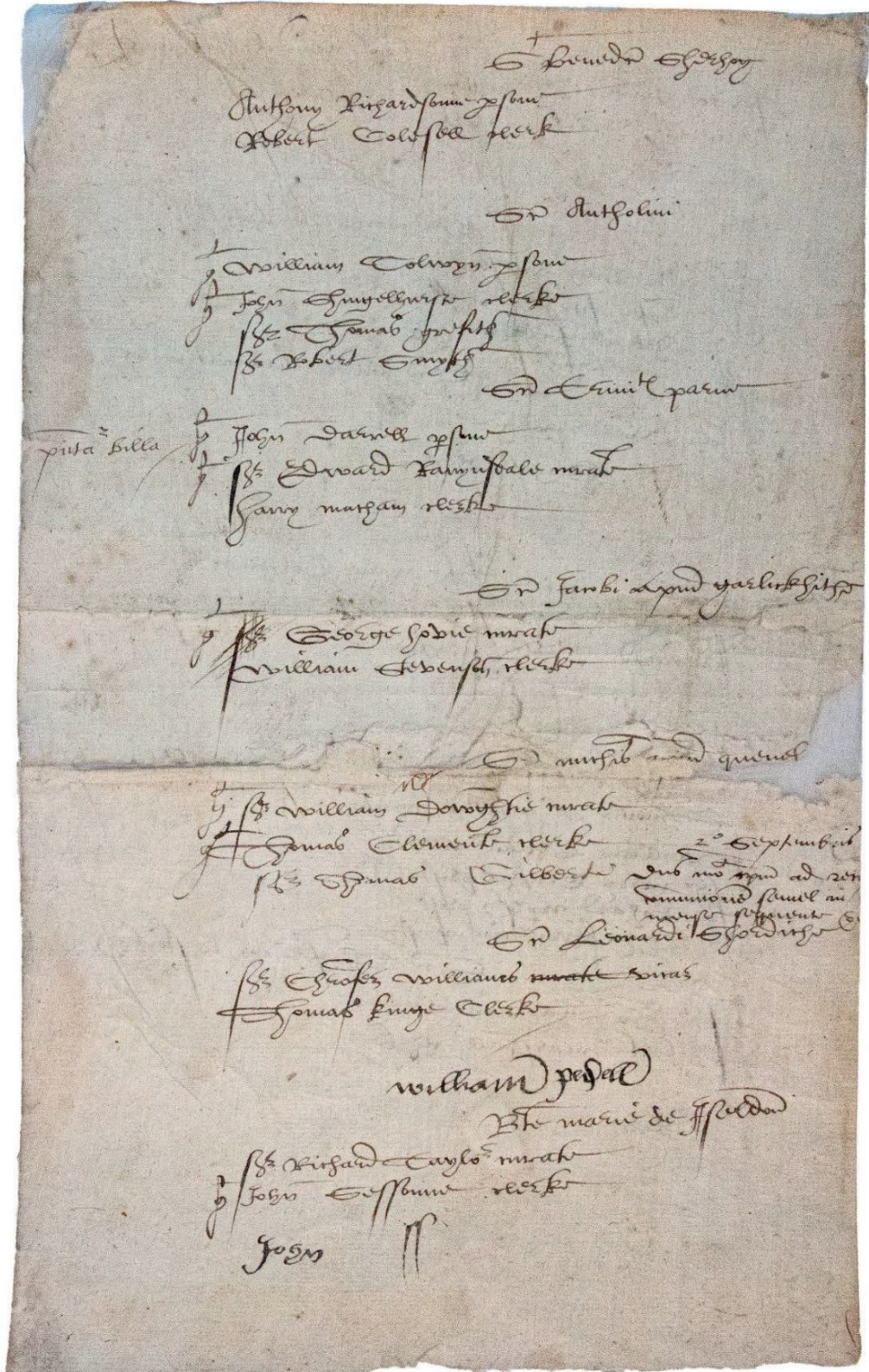
£500

The estate in question here formed part of the pre-Reformation demesne of the Priory of Lewes, a Cluniac-Benedictine house founded immediately after the Norman Conquest, and of some considerable wealth at its dissolution in November 1537. In addition to estates in Lewes, they had the revenues of properties and churches in Castle Acre, Norfolk, a further ten churches in Sussex, eleven in Yorkshire (notably those in Wakefield and Halifax, which must have sat on the manor in question here), and that of St. Olave's, Southwark. After their dissolution, their estates passed to Thomas Cromwell, and after his execution in 1540 to Anne of Cleves as part of the annulment of her marriage to Henry VIII. After her death in 1557 the estates were purchased by the Waterhouse family, and parts were sold off piecemeal.

Robert Sutcliff is recorded elsewhere as a member of a family originally from Heptonstall in Yorkshire, less than 10 miles to the west of Halifax, who had been local landowners from the thirteenth century at least. His properties seem to have focussed on Halifax, he was recorded as a local landowner in the Great Tithe Composition deed for the town in 1536 and was buried in Halifax in 1576.



Two leaves from a Tudor list of City of London church personnel



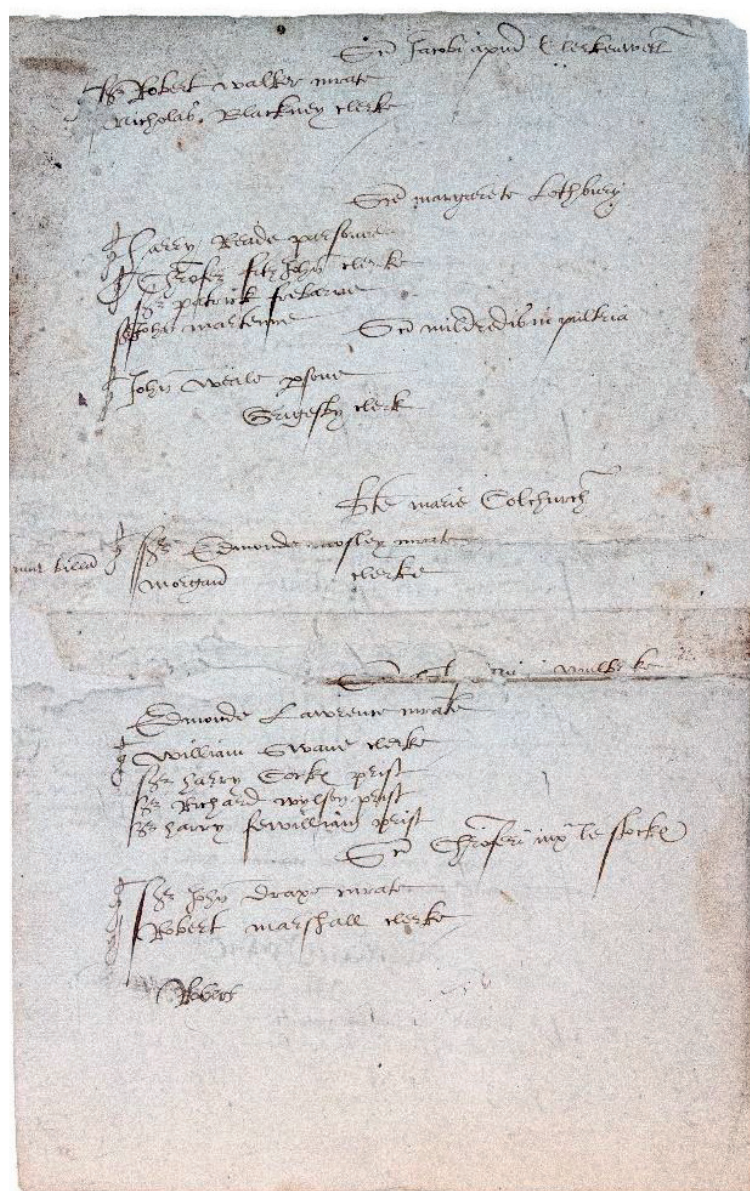
18. Two leaves from a Tudor list of City of London church personnel, manuscript in Latin, with one addition in Tudor English, on paper [England (London or perhaps Lambeth Palace), mid-sixteenth century (probably dated 1557)]

Two leaves, each with clusters of up to 4 names followed by offices (such as “clerke”, “parson” or “curate”) copied in a central column, beneath the names of churches in the form “Sca Margaret Lothbury” set off to the right, all in a good and accomplished English secretarial hand, occasional near-contemporary additions of further names, one of these accompanying entry for St. Lawrence’s, Old Jewry, that 3 lines long and describing who would take various offices, an apparent contemporary date ‘1557 Mary’ added vertically up edge of one leaf, both leaves recovered from the boards of a later binding, and so slightly trimmed at top, folded horizontally across middle of each leaf and edges bumped and torn away in places, modern price in pencil ‘£15-15-0’ (that for book these once bound), overall good and presentable condition. *300mm x 190mm and 275mm x 190mm*

£650

All the church parishes recorded here are among the oldest medieval churches in the City of London, including St. Olaf’s and St. Lawrence’s “in Judaismo”, that is Old Jewry Street (EC2; first recorded c. 1100 and in the twelfth century, respectively), Mary Magdalene’s in Milk Street (EC4; first recorded 1164), St. Margaret’s, Lothbury (EC2; first recorded 1185), St. Michael’s, Basinghall (EC2; first recorded 1196), and St Mildred’s, Poultry (EC2; first recorded 1175), among others. All the churches here were destroyed by the Great Fire of London in 1666, with most then rebuilt by Christopher Wren and his company. With the calamitous loss of records in that fire, many of the church personnel listed here appear to be unknown from any other record.

The apparent dating of the document to 1557, finds agreement in the presence of John Weald, parson of St Mildred’s, Poultry, who held that office from 1541 until his death in 1569.



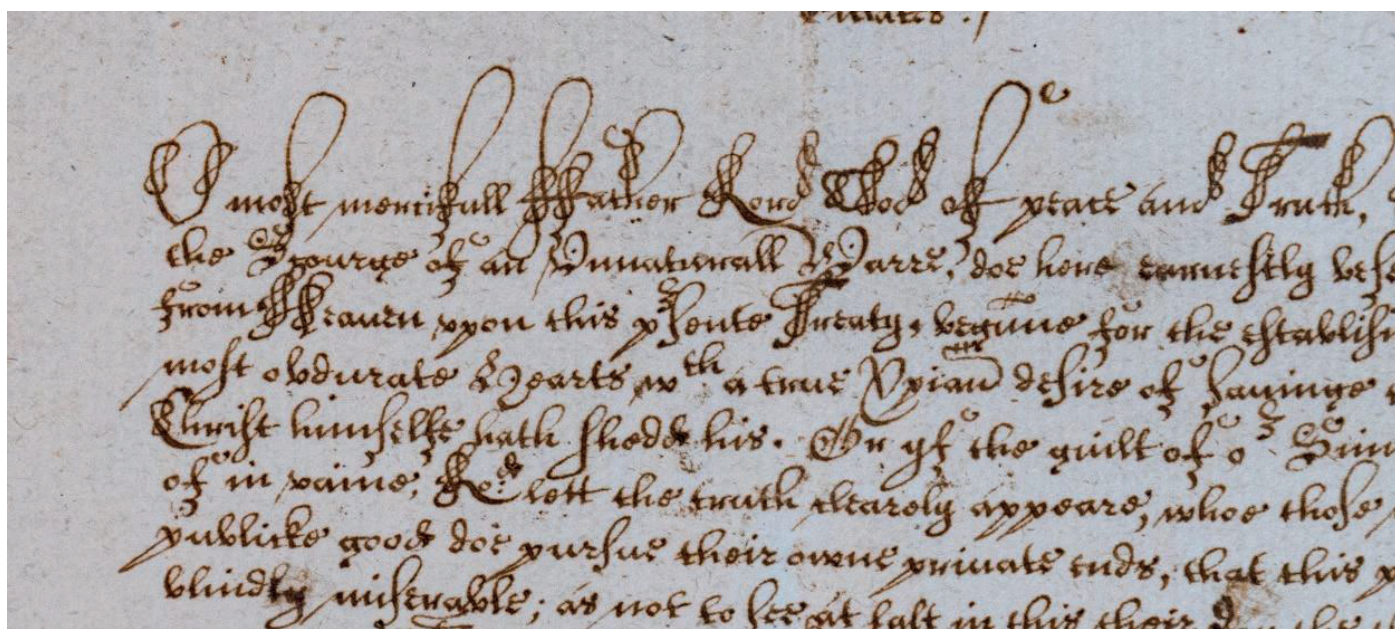
As this list contains no indications of financial values of these churches or their parishes, it is far more likely to have been compiled by someone with an interest in ecclesiastical, rather than secular matters. Indeed, the London clergy have a pivotal role to play in the English Church in the 1540s and 1550s. During this period, great wealth was concentrated in the hands of the inhabitants of the City of London, and thus great influence, and yet the head of the Church there, Bishop Edmund Bonner (c. 1500-69), was far from a solid supporter of the Reformation. He had been among the first flush of supporters of the Reformation, but recanted this and returned to Catholicism, picking up the nickname ‘Bloody Bonner’

for his persecution of Protestants under Queen Mary, and a verse description by John Foxe: “This cannibal in three years space three hundred martyrs slew / They were his food, he loved so blood, he spared none he knew” (in fact, he seems to have overseen the execution of about 120, rather than 300). He began a visitation of his entire see from 1554 onwards to ensure strict adherence to Catholicism, and this document should probably be understood as part of that survey. Bonner was ordered to resign his see, publicly refused and then imprisoned on the death of Mary in November 1558, and documents such as this survey were probably scattered, remaining in the private archives of Bonner’s officers and subordinates.

19. Two prayers ascribed to King Charles I, in Early Modern English, manuscript on paper [England, mid-seventeenth century (either c. 1648 or soon after 1660)]

Bifolium, first page with text in single column (title+10 lines in first prayer+36 lines in second prayer) in professional English vernacular hand, aligned to right hand edge, titles and first lines with ornate swirling penwork cadels, capitals in same, each prayer ending with penwork device and “Amen”, remaining pages blank, chain-lines but no watermark, small spots, else outstanding condition, 195 by 155mm. The chaotic last years of Charles I’s reign, amid the successive waves of Civil War and the arrest and escape of the monarch, drew to a close with peace negotiations at Newport on the Isle of Wight. At this point, Cromwell refused to enter further talks with a tyrant, seized control and put the king on trial, leading to the execution of the monarch.

£500

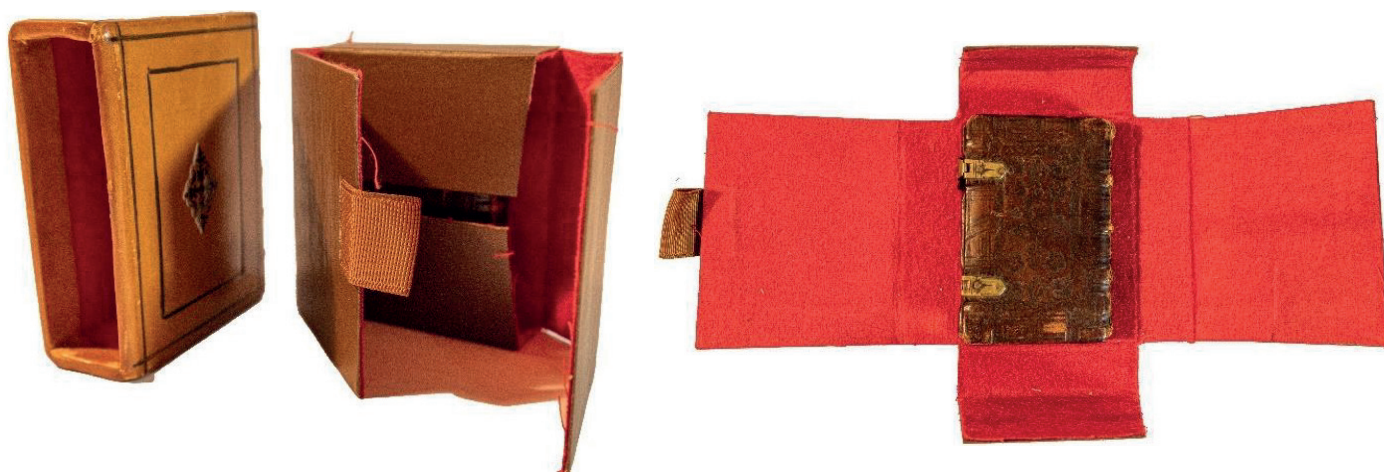


his leaf contains a copy of a prayer read publically by Charles I, after fasting and readings from the Book of Common Prayer, in blessing of the proposed treaty read at Newport on 21 September 1648 (under the title: “A prayer drawne by

his M[ajesty's] special direction and dictates", and opening "O Most merciful Father, Lord God of Peace and Truth, We a People sorely afflicted by the Scourge of an unnatural War ..."). To this is appended an associated text, opening with the English translation of Psalm 94, and calling for peace (opening "O Most just and powerfull Lord God, to whom vengeance belongeth, we cannot but acknowledge ..."). The first of these was circulated on a broadsheet of 1648 (see R. Lemon, *Catalogue of Collection of Printed Broad-sides in Possession of Society of Antiquaries*, London, 1866, no. 499), and so this may be a contemporary witness to these prayers during the tumultuous final events of the reign of Charles I. Alternatively, both texts were included in separate parts of a work published in 1660 (Brian Duppa, *Private forms of prayer, fitted for the late sad-times*, 1660, pp. 323-4 and 329-33), as part of the revival of interest in the monarchy following the coronation of Charles II, and this copy may date instead to the months or years after that.

Russian Orthodox Miniature Calendar with Compotus for every day of the year in original stamped binding.

Probably produced by the Old Believers



20. A beautiful miniature Calendar with Compotus for every day of the year. Paper – 103+2ff – 72 x 47 mm – 17-18th C – Russia – in Russian

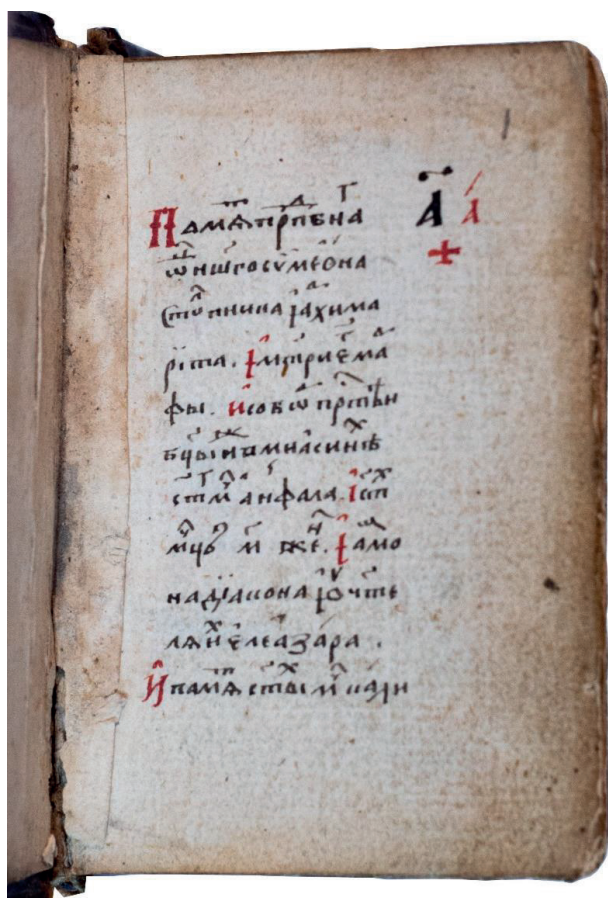


On paper, pages c.72 x 47 mm, main text written in black ink with red headings on a surface of c.47 x 22 mm with an additional running column containing the dates in a system using red and black symbols. Appendix contains tables and pictures in a frame c.47 x 33 mm with a double red border in red with yellow infilling, with 16 tables for calculations and FOUR ALLEGORICAL MINIATURES OF THE PERSONALISED SEASONS. Lacks five leaves in the textual part (a title page, one leaf on each side of folio 4, and two leaves between folios 71 and 72). Folio 2 is misplaced and belongs between ff.4-5. One page with a marginal loss c.1 cm square. Paper and ink otherwise in good condition.



Binding Leather over bevelled wooden boards, plain paper pastedowns and flyleaves, spine moulded over five threads and with impressed panels between, impressed decoration, front cover with central panel with vine edges and using seven different flower or leaf stamps, rear cover without frame using four different larger stamps, one geometric, one a flower, one a large fleur-de-lys, and one a grape cluster, all varnished over in the Russian manner. Originally with two brass and leather clasps, the lower one intact, the upper one lacking the rear plate and connector. In a velvet-lined cloth folding slip-cover and a wooden leather-covered slip-case in the form of a book with five ridges across the spine.

The Calendar consists of a selection of one or two saints or traditional groups, usually of martyrs who died on the same day, for each of the 365 days of the year, with entries also for the additional days of leap years. The saints selected are usually the most important although some local factors may also have influenced the choice. Sometimes Christian martyrs are paired with Old Testament Prophets. The Calendar includes only the most important feasts of events in the Life of Jesus and Mary, although there are several entries concerning the death and relics of John the Baptist. Each month begins with a red heading which is not related to a particular day. There are two areas of damage, one at the beginning where the titlepage of the book and probably two other leaves, each with three commemorations, have been lost while other leaves are apparently misbound. At the rear there is a gap of nine days, from the 9th to the 17th June, which probably represents the loss of two leaves.



Date and watermark Since the book has no colophon and the calendar is designed for perennial use the date can be determined only approximately from the watermark. This is a form of the Imperial Crown mark. This mark is found in German paper from the Upper Rhine region which was imported into Russia. It is no longer used in the second half of the 18th century.

The Russian Orthodox state church began printing its service books quite soon after the spread of printing, the production of manuscript books at the time of origin of this book was largely confined to members of the Old Believer sect who were forbidden

to own or use printing presses for the production of their books. Their books show a development of the mediaeval tradition of book decoration which is influenced by the styles of contemporary printed book and poster products in unpredictable ways. The full contents of this book are listed in the Appendix at the end of the catalogue.

£12,500



*A very large Orthodox Old Believer Service Book
Tsarist Russia in original binding*



21. A very large Orthodox Russian manuscript service book illustrated in colour throughout and in a fine hand 18th-early 19th century. 354 x 260 mm; illustrated manuscript on laid paper, without watermarks, 125ff, in original binding of stamped leather on boards.

An unusually richly decorated Orthodox service book written in church Slavonic, with 12 lines per page of text with musical notes; each sung phrase is written separately with a musical notation above, the words separated into syllabic motifs to match the music. In black ink except for red ink headings, on each section there is one line of decorative interlocking script, then one line of plain red letters for the title of the hymn, then the main text in black ink below.

Colours used are red, blue, yellow, and green gouache with black ink, brown and some delicate washes and mixtures used on the main full-page miniature. An Old Believer manuscript, made by hand because the sect of the Old Believers was forbidden by the Tsarist government to use printing presses. The paper has no watermarks which could suggest manufacture in a remote territory or among the exiled Old Believers in Turkey.





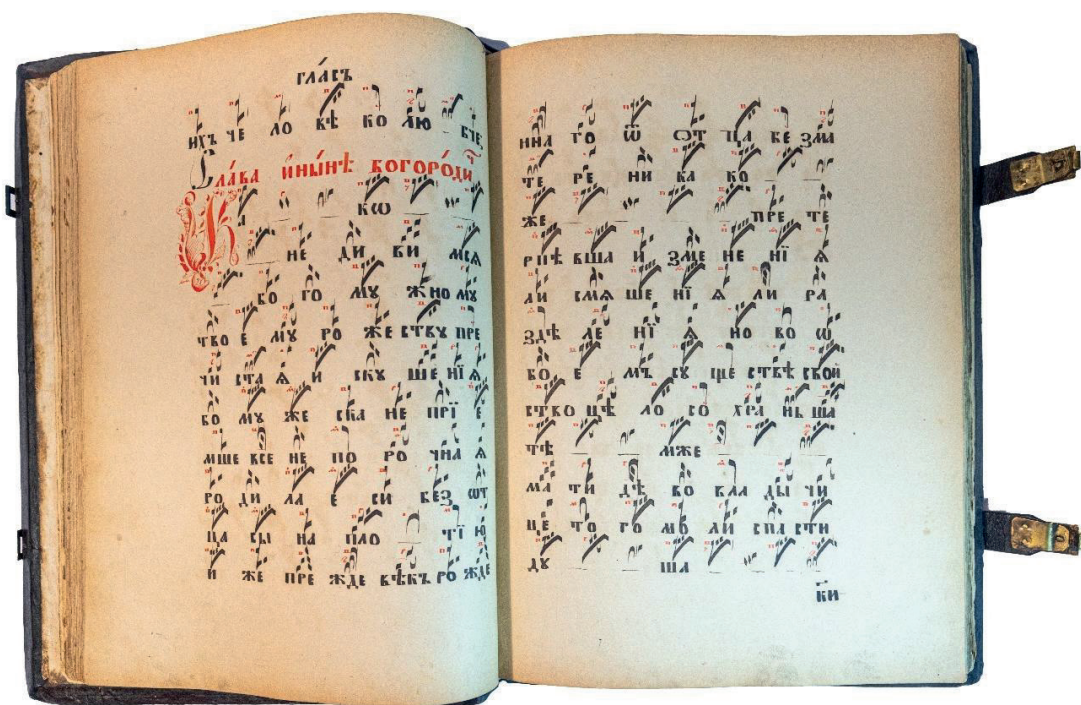
Brown leather on wooden boards, impressed decoration around a central panel of c.230 x 130 mm with corner and central impressed patterns, the rear is similar but the central panel plainer, with two brass clasps (functioning, but leather of clasps may be new), and with four brass studs on rear. With a label: Restauriert von Vera Creola 3006 Bern.



Contents:

1-2	blank
3	key to the value of the musical notes, in red and black
4	blank
5	recto blank, on verso c.280 x 175 mm, the Evangelist St Luke is shown at work in his scriptorium, writing his Gospel, with a painted picture of the Madonna and Child in the top corner of his workshop above a bookshelf; some parts of the miniature glazed.
6-7	Text 1
8-16r	Text 2 with headpiece and initial
16v-18v	Text 3 with initial
19r-26v	Text 4 with headpiece and initial
27r-28v	Text 5 with initial and red title line
29r-36v	Text 6 with headpiece and initial
37r-38v	Text 7 with initial and red header
39r-48v	Text 8 with headpiece and initial
49r-50v	Text with initial and red header
51r-60v	Text with headpiece and initial
61r-64r	Text with initial and red header, 64v blank
65r-72v	Text with headpiece and initial
73r-74r	Text with initial, not coloured in, 74v blank
75r-82v	Text with headpiece and initial
83r-84v	Text with initial
85r-93v	Text with headpiece and initial
94r-v	blank
95r-111v	Text with headpiece and initial, different paper, same format
112r-119v	Red title, initial sketched in red, not coloured in
120r-123r	Red title, initial sketched in red, not coloured in, 123v blank
124r-v	Text with red header, no decoration
125	blank

£15,000





An exceptionally fine Ethiopian magic scroll made for a female patron Wälättä Mikael

22. An exceptionally fine magic scroll in a distinctive black and orange palette made for a female patron, Wälättä Mikael. Approx. 205 cm x 22 cm;

Three vellum membranes bonded together, the bottom of the scroll is torn. A small and rather untidy hand; 2 columns of text, separated by a decorated border with geometrical designs, in blue, yellow and red; 3 paintings.

This is an extremely attractive magic scroll with three expressive paintings in a lively palette of blue, green, yellow and orange. The first painting is a fantastic Gorgon-headed figure with two human figures crossing laterally over its waist-band. Such images were designed to ward off evil spirits. In style and in palette it breaks away from better known Tigrean examples.

The second image is in the middle of the scroll and shows a net of Solomon. The third, at the end of the scroll, shows a figure within a nimbus besides a fish. 'Magic scrolls', held to possess protective, and healing powers, to be carried by the owner at all times. Each one was designed for the individual patron. The original owner's name has been erased and replaced by that of Wälättä Mädhén.





Paintings

1. [top of first membrane] large Gorgon's head.
2. [centre of the scroll] net of Solomon, a grid of nine squares, the centre and corner divisions of which contain stylised human faces. Coloured in blue, yellow and red.
3. [top of third piece of the scroll] a figure, the head of which extends into the text above and is surrounded by a nimbus of rays; by the side of the figure is a drawing of a fish.





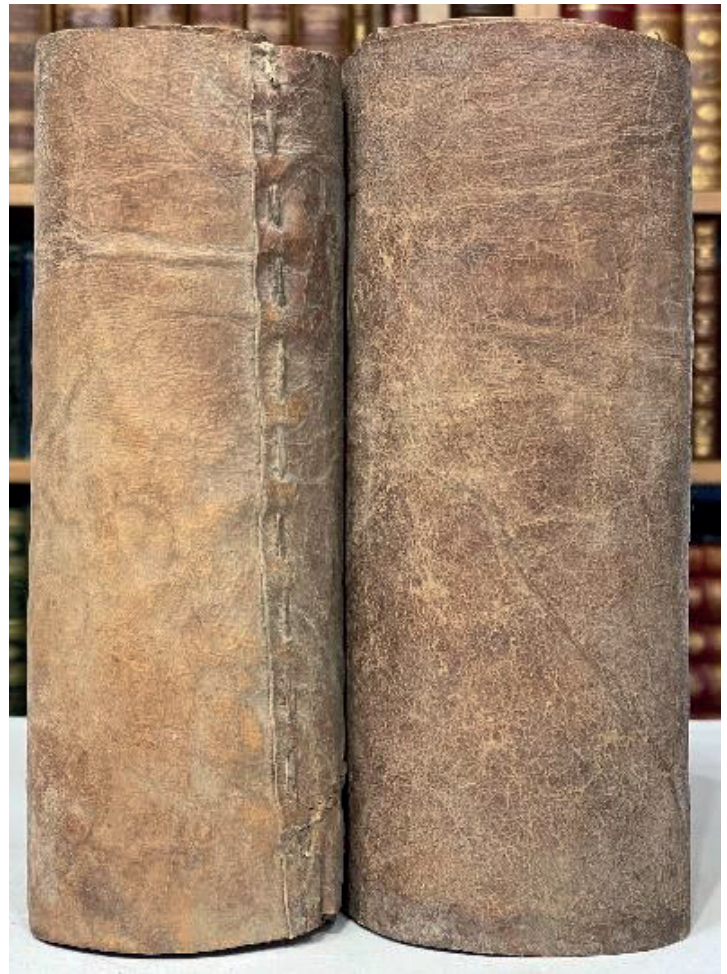
Texts

1. [col. 1] general invocation for protection from “malignant demons and evil spirits of the daytime and the night, of the noonday and the evening ...”.
2. [col. 1] prayer and sälam, or hymn of salutation, to the Archangel Phanuel for the expulsion of demons.
3. [col. 1-2] prayer for the undoing of charms, mäftehé seray.
4. [col. 2] prayer against the evil eye.
5. [col. 1, beneath central drawing] another prayer against the evil eye, “whether of man or woman, of Muslim or Christian”.
6. [col. 1] a list of magical names [asmat] “of blacksmiths and demons”.
7. [col. 1] prayer against colic.

8. [col. 1] prayer against barya, légéwon and “the air of demons”.
9. [col. 1-2, beneath central drawing] another prayer against barya and légéwon.
10. [col. 2] prayer against serpents.
11. [col. 2] prayer for terrifying demons.

Provenance

Private collection, USA, 2004.



References

Jacques Mercier, *Art That Heals: The Image as Medicine in Ethiopia*, New York, 1997; Jacques Mercier, *Ethiopian Magic Scrolls*, New York, 1979; Jacques Mercier (ed.), *Le Roi Salomon et les maîtres du regard: Art et médecine en Ethiopie*, Paris, 1992; Oscar Löfgren, ‘Äthiopische Wandmulette’, *Orientalia Suecana* XI, 1963, pp. 95–120

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Appendix

The full contents of the miniature Russian Compotus – Item 21 on page 51:

Table of contents

Folio	Day of the month	Month	Content
			There is no red heading for the month of September so one leaf is lacking at the commencement
1r	1	Sept	Simeon Stylites and his mother Martha
1v	2	Sept	Martyr Mama (here Mamonta)
3r	3	Sept	Hieromartyr Anthimus Bishop of Nicomedia
3r-v	4	Sept	Holy Prophet and God-Seer Moses No entry for 5-7 September
4r	8	Sept	Nativity of the Theotokos Mary
4r	9	Sept	Martyr Severian of Sebaste
4v	10	Sept	Martyrs Menodora, Metrodora, & Nymphodora of Nicomedia
4v	11	Sept	The text reads Hieromartyr Theodore of Alexandria, who is actually commemorated on the following day, but this is probably an error for Euphrosynus the Cook of Alexandria who is celebrated on the 11th.
4v	12	Sept	Hieromartyr Autonomous, Bishop in Italy No entry for 13-15 September
2r	16	Sept	Great-Martyr Euphemia
2r	17	Sept	Martyr Sophia and her three daughters Faith (Vera), Hope (Nadezhda), and Love (Lyubov)
2v	18	Sept	Simeon Bishop of Jerusalem, this is not in the normal calendar as such and may be a version of the legend of the Exaltation of the Cross which is the normal feast for this day
2v	19	Sept	Martyr Trophimus
5r-v	20	Sept	Apparently a version of the commemoration of Great-Martyr Eustathius Placidus, his wife Mary Theopistes, and their children Martyrs Agapius and Theopistus, although the forms found here are Eustathius, Placidus (apparently as the wife), Arkadia and Joanna, perhaps there were four children and the selection by gender mirrors the user's interest
6r	21	Sept	Apostle Quadratus of the Seventy
6r	22	Sept	Hieromartyr Phocas & Prophet Jonah
6v	23	Sept	Conception of John the Baptist
6v	24	Sept	Holy Protomartyr Thecla
7r	25	Sept	Sergius of Radonezh & Euphrosyne of Alexandria
7r	26	Sept	John the Apostle and Evangelist
7v	27	Sept	Martyr Callistratus
7v	28	Sept	Chariton the Confessor
7v	29	Sept	Kyriacos the Hermit
8r	30	Sept	Hieromartyr Gregory

8v	1	Oct	Romanus the Melodist
8v	2	Oct	Hieromartyr Cyprian
9r	3	Oct	Hieromartyr Dionysius the Aeropagite
9r	4	Oct	Hieromartyr Hierotheus Bishop of Athens
9v	5	Oct	Martyr Charitina of Amisus
9v	6	Oct	Apostle Thomas
9v	7	Oct	Martyrs Sergius and Bacchus
9v	8	Oct	Pelagia the Penitent
10r	9	Oct	Andronicus and his wife
10r	10	Oct	Martyrs Eulampius & Eulampia
10v	11	Oct	Apostle Philip of the Seventy
10v	12	Oct	Martyrs Probus, Tarachus & Andronicus
11r	13	Oct	Martyrs Carpus & Papyrus
11r	14	Oct	Martyrs Nazarius, Gervase, Protase & Celsius
11v	15	Oct	Martyr Lucian
12r	16	Oct	Martyr Longinus the Centurion
12r	17	Oct	Prophet Hosea
12v	18	Oct	Apostle & Evangelist Luke
12v	19	Oct	Prophet Joel
13r	20	Oct	Great-Martyr Artemis of Antioch
13r	21	Oct	Hilarion the Great
13v	22	Oct	Abercius Bishop of Hierapolis
14r	23	Oct	Apostle James the Brother of the Lord
14r	24	Oct	Martyr Arethas
14v	25	Oct	Martyrs Marcian & Martyrius
14v	26	Oct	Great-Martyr Demetrius the myrrh-gusher
15r	27	Oct	Martyr Nestor of Thessalonica
15r	28	Oct	Martyrs Terence & Neonilla
15v	29	Oct	Martyr Anastasia the Roman
16r	30	Oct	Hieromartyr Zenobius
16v	31	Oct	Apostles Stachys & Amplias
16v	1	Nov	Wonderworkers Cosmas & Damias
17r	2	Nov	Martyrs Acindus, Pegasus, Apthonius, Elpiphorus & Anempodistus
17r	3	Nov	Martyrs Acepsumus the Bishop and Joseph the Presbyter
17v	4	Nov	Ioannicius the Great
18r	5	Nov	Martyr Galacteon
18r	6	Nov	Paul the Confessor
18v	7	Nov	The 33 Martyrs of Mytilene
19r	8	Nov	Synaxis of the Archangel Michael
19r	9	Nov	Martyrs Onesiphorus & Porphyrius
19v	10	Nov	Apostles Erastus, Olympas & Herodion
20r	11	Nov	Martyr Menas of Egypt
20r	12	Nov	John the Merciful, Patriarch of Alexandria
20v	13	Nov	John Chrysostom Archbishop of Constantinople
20v	14	Nov	Apostle Philip
21r	15	Nov	Confessors Gurias, Samonas & Abibus of Edessa
21r	16	Nov	Apostle and Evangelist Matthew
21r	17	Nov	Gregory the Wonderworker of Neo-Caesarea
21v	18	Nov	Martyrs Platon & Romanus
21v	19	Nov	Prophet Obadiah & Martyr Balaam
22r	20	Nov	Gregory Decapolites
22v	21	Nov	The Entry of the Theotokos (Mother of God) into the Temple

22v	22	Nov	Apostle Philemon & his wife Apphia, Apostle Archippus
23r	23	Nov	Amphilochius Bishop of Iconium
23r	24	Nov	Great Martyr Catherine of Alexandria
23r	25	Nov	Hieromartyr Clement, Pope of Rome
23v	26	Nov	Alypsius the Stylite of Adrianopolis
24r	27	Nov	Palladius of Thessalonica
24r	28	Nov	Martyr Stephen
24v	29	Nov	Martyr Paramon of Bithynia & Martyr Philumenus of Ancyra
25r	30	Nov	Apostle Andrew the First-Called
25r	1	Dec	Prophet Nahum
25v	2	Dec	Prophet Habbakuk
25v	3	Dec	Prophet Sophonias
25v	4	Dec	Great Martyr Barbara
26r	5	Dec	Sabbas
26r	6	Dec	Nicholas the Wonderworker of Myra in Lycia
26r	7	Dec	Ambrose of Milan
26v	8	Dec	Patapius of Thebes
26v	9	Dec	Conception of the Theotokos
26v	10	Dec	Martyrs menas, Hermogenes & Euegraphus
27r	11	Dec	Daniel Stylite of Constantinople
27r	12	Dec	Wonderworker Spyridon of Tremithon
27r	13	Dec	Martyrs Eustratius, Auxentius, Eugene, Mardarius & Orestes at Sebaste
27v	14	Dec	Martyrs Thyrsus, Leucius & Philomena (usually Callinicus) of Apollonia
27v	15	Dec	Hieromartyr Eleutherius
28r	16	Dec	Prophet Haggai
28r	17	Dec	Prophet Daniel
28v	18	Dec	Martyr Sebastian of Rome
28v	19	Dec	Martyr Boniface of Tarsus in Cilicia
28v	20	Dec	Hieromartyr Ignatius the God-bearer
29r	21	Dec	Peter Metropolitan of Russia
29v	22	Dec	Great-Martyr Anastasia
29v	23	Dec	The Holy Ten Martyrs of Crete
29v	24	Dec	Nun-Martyr Anastasia of Rome
29v	25	Dec	The Nativity of Jesus
30r	26	Dec	Commemoration of Joseph the Betrothed (this is normally a movable feast held on the Sunday after the Nativity)
30r	27	Dec	Protomartyr Stephen
30v	28	Dec	The 20,000 Martyrs of Nicomedia
31r	29	Dec	The 14,000 Infants (Holy Innocents) slain by Herod at Bethlehem
31r	30	Dec	Virgin Anysia of Thessalonica
31v	31	Dec	Melania the Younger of Rome
32r	1	Jan	Basil the Great & The Circumcision of Jesus
32v	2	Jan	Sylvester Pope of Rome
32v	3	Jan	Prophet Micha sic should be Malachias
33r	4	Jan	Theoctistus Abbot of Cuomo in Sicily
33r	5	Jan	Theopemptus Bishop of Nicomedia
33v	6	Jan	Theophany of the Saviour Jesus Christ
33v	7	Jan	Synaxis of the Precursor, Prophet and Baptist John
34r	8	Jan	Dominica of Constantinople & George the Chozebite
34v	9	Jan	Martyr Polyeuctus of Melitine in Armenia

34v	10	Jan	Gregory of Nyssa
35r	11	Jan	Theodosius the Great, the Cenobiarch
35r	12	Jan	Martyr Tatiana of Roma
35r	13	Jan	Martyrs Hermylus, Stratonicus & Stephen (the standard calendar does not mention Stephen) at Belgrade
35v	14	Jan	The Holy Fathers Slain at Sinai and Raithu
35v	15	Jan	Paul of Thebes in Egypt
36r	16	Jan	The Precious Chains of the Apostle Peter
36r	17	Jan	Anthony the Great
36v	18	Jan	Athanasius the Great
37r	19	Jan	Macarius the Great of Egypt & Macarius of Alexandria
37r	20	Jan	Euthymius the Great
37v	21	Jan	Maximus the Confessor
37v	22	Jan	Apostle Timothy of the Seventy
38r	23	Jan	Hieromartyr Clement Bishop of Ancyra
38r	24	Jan	Xenia of Rome
38r	25	Jan	Gregory the Theologian
38v	26	Jan	Xenophon and his wife Mary
39r	27	Jan	Translation of the Relics of John Chrysostom of Constantinople
39r	28	Jan	Ephraim the Syrian
39r	29	Jan	Translation of the Relics of Hieromartyr Ignatius the God-bearer
39v	30	Jan	Synaxis of the Three Hierarchs Basil the Great, Gregory the Theologian & John Chrysostom
40r	31	Jan	Wonderworkers Cyrus and John
40v	1	Feb	Tryphon of Campsada
40v	2	Feb	The Meeting of Our Lord God and Saviour Jesus Christ
40v	3	Feb	Symeon the God-receiver & Anna the Prophetess
41r	4	Feb	Isidore of Pelusium
41r	5	Feb	Agatha of Palermo in Sicily
41r	6	Feb	Bucolus Bishop of Smyrna
41v	7	Feb	Parthenius Bishop of Lampasacus
41v	8	Feb	Great-Martyr Theodore Stratelites
42r	9	Feb	Nicephorus of Antioch
42r	10	Feb	Hieromartyr Charalampus Bishop of Magnesia
42v	11	Feb	Heromartyr Blasius Bishop of Sebaste
42v	12	Feb	Meletius Archbishop of Antioch
43r	13	Feb	St Martinian Monk of Caesaria
43r	14	Feb	Cyril Teacher of the Slavs
43v	15	Feb	Apostle Onesimus of the Seventy
43v	16	Feb	Martyr Pamphilius Presbyter
44r	17	Feb	Great-Martyr Theodore the Tyro
44r	18	Feb	Leo the Great Pope of Rome
44r	19	Feb	Apostles Archippus & Philemon of the Seventy
44v	20	Feb	Leo Bishop of Catania in Sicily
44v	21	Feb	Timothy of Symbole in Bithynia
45r	22	Feb	Opening of the relics of the Holy Martyrs
45r	23	Feb	Hieromartyr Polycarp Bishop of Smyrna
45v	24	Feb	First and Second Finding of the Precious Head of John the Baptist

45v	25	Feb	Tarasius Archbishop of Constantinople
46r	26	Feb	Porphyrius Bishop of Gaza
46r	27	Feb	Procopius Confessor of Decapolis
46v	28	Feb	Basil the Confessor
46v	29	Feb	John Cassian Abbot of Rome
47v	1	Mar	Martyr Eudocia of Heliopolis
47v	2	Mar	Hieromartyr Theodotus Bishop of Cyrenia
47v	3	Mar	Martyrs Eutropis of Amasea, Cleonicus & Basiliscus
48r	4	Mar	Gerasimus of the Jordan
48r	5	Mar	Conon of Isauria
48r	6	Mar	42 Martyrs of Ammonia in Phrygia
48v	7	Mar	Hieromartyrs of Cherson
48v	8	Mar	Theophylactus Bishop of Nicomedia
49r	9	Mar	40 Martyrs of Sebaste
49r	10	Mar	Martyr Codratus and other of Corinth
49v	11	Mar	Sophronius Patriarch of Jerusalem
49v	12	Mar	Theophanes Confessor of Sigriane
50r	13	Mar	Translation of the Relics of St Nicephorus
50r	14	Mar	Benedict of Nursia
50v	15	Mar	Martyr Agapius
50v	16	Mar	Martyr Sabina of Egypt
50v	17	Mar	Alexius Man of God
51r	18	Mar	Cyril Archbishop of Jerusalem
51r	19	Mar	Chrysanthus & Daria
51r	20	Mar	The Holy Fathers Slain at the Monastery of St Sabbas
51v	21	Mar	James the Confessor Bishop of Catania
51v	22	Mar	Hieromartyr Basil of Ancyra
52r	23	Mar	Monk-Martyr Nikon
52r	24	Mar	Forefeast of the Annunciation
52v	25	Mar	The Annunciation of the Virgin Mary
52v	26	Mar	First Synaxis of the Archangel Gabriel
53r	27	Mar	Matrona of Thessalonica
53r	28	Mar	Hilarion the New
53r	29	Mar	Martyr Mark Bishop of Arethusa
53v	30	Mar	John Climacus of Sinai
54r	31	Mar	Hypatius the Wonderworker
54v	1	Apr	Mary the Egyptian
55r	2	Apr	Titus the Wonderworker
55r	3	Apr	Nicetas the Confessor Abbot of Medikon
55v	4	Apr	Joseph the Hymnographer & George Monk of St Maleon
55v	5	Apr	Martyrs Theodulus Reader & Agathapodes Deacon
56r	6	Apr	Eutychius Patriarch of Constantinople
56r	7	Apr	George Bishop of Mytilene
56r	8	Apr	Herodion, Agabus & Rufus of the Seventy
56v	9	Apr	Martyr Euppsychius of Caesarea in Cappadocia
56v	10	Apr	Martyr Terence
56v	11	Apr	Hieromartyr Antipas
57r	12	Apr	Basil the Confessor Bishop of Parium
57r	13	Apr	Hieromartyr Artemon
57v	14	Apr	Martin Confessor
57v	15	Apr	Apostles Aristarchus, Pudens & Trophimus
58r	16	Apr	Virgin Martyr Agape
58r	17	Apr	Hieromartyr Simeon Bishop in Persia

58v	19	Apr	John of the Ancient Caves of Palestine (and a Cosmas, who may be the Cosmas Bishop of Chalcedon normally celebrated on the 18th)
58v	20	Apr	Theodore Trichinas
59r	21	Apr	Hieromartyr Januarius Bishop of Benevento
59r	22	Apr	Theodore the Sykeote
59v	23	Apr	Glorious Great-Martyr Wonderworker George
59v	24	Apr	Martyr Sabbas Stratelites
60r	25	Apr	Holy Apostle & Evangelist Mark
60r	26	Apr	Hieromartyr Basil Bishop of Amasea
60v	27	Apr	Hieromartyr Simeon Kinsman of the Lord
60v	28	Apr	Apostles Jason & Sosipater of the Seventy
61r	29	Apr	Nine Martyrs at Cyzicus
61r	30	Apr	Holy Apostle James
61v	1	May	Prophet Jeremiah
62r	2	May	Athanasius the Great Patriarch of Alexandria
62v	3	May	Martyrs Timothy the Reader and his wife Maura
62v	4	May	Virgin Martyr Pelagia
63r	5	May	Great-Martyr Irene of Thessalonica
63r	6	May	Righteous Job the Long-Suffering
63r	7	May	Apparation of the Sign of the Precious Cross over Jerusalem
63v	8	May	Holy Apostle & Evangelist John the Theologian
64r	9	May	Prophet Isaiah & Martyr Christopher of Lycia
64v	10	May	Apostle Simon Zelotes
64v	11	May	Founding of Constantinople (Tsargrad)
64v	12	May	Epiphanius Bishop of Cyprus & Germanus of Constantinople
65r	13	May	Virgin Martyr Glyceria of Heraclea
65r	14	May	Isidore Wonderworker of Rostov
65v	15	May	Pachomius Founder of Cenobitic Monasticism
65v	16	May	Theodore the Blessed Disciple of Pachomius
66r	17	May	Apostle Andronicus
66r	18	May	Martyr Theodore of Ancyra
66v	19	May	Hieromartyr Patrick Bishop of Prusa
66v	20	May	Martyr Thalalaeus of Agae in Cilicia
67r	21	May	Emperor Constantine and his mother Helen
67r	22	May	Martyr Basiliscus Bishop of Comana
67r	23	May	Michael the Confessor
67v	24	May	Simoen Stylites the Younger
68r	25	May	3rd Finding of the Head of John the Baptist
68r	26	May	Philip of Neri, with a commemoration of the Russian Hierarchs Cyprian, Photius & Jonas
68v	27	May	Hieromartyr Therapon
69r	28	May	Nicetas Bishop of Chalcedon
69r	29	May	Virgin Martyr Theodosia of Tyre
69v	30	May	Isaac Founder of Dalmation Monastery
69v	31	May	Apostle Hermes of the Seventy
70r	1	Jun	Martyr Justin the Philosopher
70r	2	Jun	Nicephorus the Confessor
70v	3	Jun	Martyr Lucillian
71r	4	Jun	Metrophanes Patriarch of Constantinople
71r	5	Jun	Hieromartyr Dorotheus Bishop of Tyre
71v	6	Jun	Bessaruaon Wonderworker of Egypt

71v	7	Jun	Hieromartyr Theodotus Bishop of Ancyra
71v	8	Jun	Translation of the Relics of Theodore Stratelates
			No entry for 9-17 June
72r	18	Jun	Martyrs Leontius, Hypatius & Theodulus
72r	19	Jun	Apostle Jude Brother of the Lord
72r	20	Jun	Hieromartyr Mthodius Bishop of Patera
72v	21	Jun	Martyr Julian of Tarsus
72v	22	Jun	Hieromartyr Eusebius Bishop of Samosata
72v	23	Jun	Martyr Agrippina of Rome
73r	24	Jun	Nativity of John the Baptist
73r	25	Jun	Virign Martyr Febronia of Nisibis
73r	26	Jun	David of Thessalonica
73v	27	Jun	Sampson the Hospitable of Constantinople
73v	28	Jun	Translation of the Relics of the Wonderworkers Cyrus and John
73v	29	Jun	Peter and Paul leaders of the Apostles
74r	30	Jun	The twelve Apostles
74v	1	Jul	Cosmas & Damian Martyrs at Rome
74v	2	Jul	The Placing of the Robe of the Most Holy Theotokos Mary at Blachernae
75r	3	Jul	Hyacinth of Caesarea in Cappadocia
75r	4	Jul	Andrew Archbishop of Crete
75v	5	Jul	Athanasius of Mount Athos
75v	6	Jul	Sisoës the Great
76r	7	Jul	Thomas of Mount Maleon
76r	8	Jul	Great-Martyr Procopius of Caesarea
76v	9	Jul	Hieromartyr Pancratius Bishop of Taormina in Sicily
76v	10	Jul	45 Martyrs of Nicopolis in Armenia
76v	11	Jul	Great-Martyr Euphemia
77r	12	Jul	Martyrs Proclus & Hilary of Ancyra
77v	13	Jul	2nd Synaxis of the Holy Archangel Gabriel
77v	14	Jul	Apostle Akila (Aquila) of the Seventy
77v	15	Jul	Martyrs Cyricus and his mother Julitta of Tarsus
78r-v	16	Jul	Hieromartyr Athenogenes Bishop of Heracleopolis
79r	17	Jul	Great-Martyr Marina of Antioch
79v	18	Jul	Martyr Emilian of Silitria in Bulgaria
79v	19	Jul	Macrina sister of Basil the Great
79v	20	Jul	Prophet Elias
80r	21	Jul	Symeon of Emessa & Prophet Ezekiel
80r	22	Jul	Mary Magdalen
80v	23	Jul	Trophimus & Theophilus
81r	24	Jul	Martyr Christina of Tyre
81v	25	Jul	Dormition of the Righteous Anna
81v	26	Jul	Hieromartyr Hermolaus
82r	27	Jul	Great Martyr & Healer Panteleimon
82r	28	Jul	Prochorus, Nicanor, Timon & Parmenas
82v	29	Jul	Callinicus of Gangra in Asia Minor
82v	30	Jul	Silas & Silvanus
82v	31	Jul	Forefeast of the Procession of the Cross of the Lord
83r-v	1	Aug	Procession of the Precious Wood of the Life-Giving Cross of the Lord; & The Seven Maccabees
84r	2	Aug	Translation of the Relics of the Protomartyr Stephen
84r	3	Aug	Isaac, Dalmatius & Faustus
84v	4	Aug	Translation of the Relics of the Protomartyr and Archdeacon Stephen

84v	5	Aug	Forefeast of the Transfiguration & Martyr Eusignius of Antioch
84v	6	Aug	The Holy Transfiguration of Our Lord Jesus Christ
85r	7	Aug	Martyr Dometius of Persia
85r	8	Aug	Emilian the Confessor
85v	9	Aug	Apostle Matthias
85v	10	Aug	Archdeacon Laurence of Rome
85v	11	Aug	Holy Martyr Archdeacon Euplus of Catania
85v	12	Aug	Phtius of Nicomedia
86r	13	Aug	Maximus the Confessor
86r	14	Aug	Prophet Micah
86v	15	Aug	The Dormition of the Virgin Mary
86v	16	Aug	Martyr Diomedes the Physician of Taurus
87r	17	Aug	Martyr Myron of Cyzicus
87r	18	Aug	Martyrs Florus & Laurus of Illyria
87v	19	Aug	Martyr Andrew Stratelates
87v	20	Aug	Prophet Samuel
87v	21	Aug	Abramius Archimandrite Wonderworker of Smolensk
88r	22	Aug	Martyr Agathonichus of Nicomedia
88r	23	Aug	Callinicus Patriarch of Constantinople
88v	24	Aug	Hieromartyr Euty chius, Disciple of St John
89r	25	Aug	Return of the Relics of St Bartholomew
89r	26	Aug	Martyrs Adrian & Natalia
89v	27	Aug	Poemen the Great
89v	28	Aug	Moses the Black of Scete
90r	29	Aug	Beheading of John the Baptist
90r	30	Aug	Alexander, John and Paul the New
90v	31	Aug	The Placing of the Sash of the Virgin Mary; & Gennadius Patriarch of Constantinople
91r-v			Tables of 30 and 31 days
92r-94r			Tables of dates relative to names
94v-96r			Calendrical tables in the form of pairs of hands
96v			Blank
97r-99r			Calendrical tables within circles
99v-100r			Text and Picture: Vesna (Spring)
100v-101r			Text and Picture: Leto (Summer)
101v-102r			Text and Picture: Osen' (Autumn)
102v-103r			Text and Picture: Zima (Winter)

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